# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. VI. No. 26. NEW-YORK, SATURDAY, SEPTEMBER 10, 1836. WHOLE NUMBER, 286.

For the Churchman.

### Bishop White.

THE white-hair'd warder 's gone,
  Whom Zion had trusted most,
Who had marshall'd at the chill gray morn
  Her sacramental host:
The Master came when the day was worn—
  He was watching at his post.

He stood on Salem's walls
  With spirit of lofty trust,
When her children turn'd from her festivals,
  And her shrines were in the dust;
For he bounded forth at her stirring calls,
  The foremost and the first.

The noontide sun stream'd out
  With its fiercest, fullest glare—
As in that twilight of gloom and doubt
  The warder still was there;
And his deep response to the victors' shout,
  Was a strain of grateful prayer.

Then the deeper shadows fell,
  And the hymns of joy rose wild,
And banners waved on the breeze's swell
  From turrets to heaven piled:
Yet the soul which sorrow could never quell,
  Was tranquil, and meek, and mild.

One prayer for Zion's rest,
  For the mitred brotherhood,
The prelates his gentle hand had bless'd
  In the faith of the holy rood—
Then on to his Master's home he press'd,
  That patriarch wise and good.

No steeds of glowing flame,
  No fiery chariots driven,
Caught up from the earth his mortal frame;
  But the faithful's prayers were given,
That up from a hundred temples came—
  These wing'd his soul to heaven.

The sabbath sunbeams shone
  When his mild, meek eye grew dim,
When he pass'd with never a moan
  To the sainted seraphim.
And Zion weeps for herself alone,—
  She must not weep for him!

B. D. W.

*August 23d, 1836.*

## THE CHURCHMAN.

From "Thoughts on the Observance of the Sabbath."

### FRANCE.

IN proportion as, in its political relations, this land exercises, and must continue to exercise, in connexion with England and America, a vast influence over the moral destinies of the world; in proportion as its language and literature spread mainly over the face of the globe; in proportion as its acknowledged intelligence and industry must be felt very remotely, whether we regard distance or time; in proportion as even our own country must be very materially influenced by continental manners, now that the social intercourse between the nations is so enlarged and unrestricted; in proportion, finally, as we believe that there are slumbering energies in this land, which, when awakened and rightly directed, shall give a new *impetus* to the moral conversion of the world; in that proportion ought to be our anxious desire and energetic attempt to embrace the present very favorable opportunity of conveying the influences of pure religion and sound morality to this continent. The geographical position of France especially, forming a kind of highway to the other continental nations, makes it an object of peculiar interest to the Christian philanthropist; while its religious history must excite the deepest sympathy. Its moral wants, in its present most unsettled and wavering state,—apparently "seeking rest, and" obviously "finding none," equally dissatisfied by turns with the superstition, the philosophy, or the infidelity which have by turns reigned over it,—nothing can supply, nothing can satisfy, but a pure religion and a sound morality. And it would appear as if the present order of things,—when, under the arrangements of divine Providence, there is peace among the nations most concerned, and such a wide door of access to the continent,—as if that same divine Providence intended that we, who have so long been blessed with a purer faith confessedly, and a sounder morality, speaking generally, should be the means of conveying them to our intelligent, and now friendly neighbors. May no unhallowed negligence on the one side, or pride on the other, prevent at least the good attempt from being made in a kind, a conciliatory, a Christian spirit.

It must be obvious to the most superficial observer, that Roman Catholicism exercises not that mighty sway over the national mind which once it did; that it has not the hold on the national affections which it once had: but that a sort of philosophizing spirit, which wanders over the surface of every thing like religion, but fixes on nothing, because it proudly rejects the humility and simplicity of the Gospel, chiefly predominates at present. It may, indeed, admit of a question, how far the Roman Catholic religion gives way before the withering blast of a bold infidelity, and how far the latter is to be preferred to the former; and whether the former or the latter (some will question) be most detrimental to the interests of pure and undefiled religion. It might, on the one hand, be observed, that even the partial observance of the sabbath, and the recognition of GOD's holy worship, are greatly to be preferred to the absence of all regard for these things; and, on the other, that the observance of them, commingled with so much of superstition and worldliness, is but the perpetuation of fatal and pestilent error. There would be something of truth on both sides, while the truth itself is lost between such contending opinions. Roman Catholicism, while admitting the divine inspiration of the holy Scriptures, either restricts their diffusion among the common people, or mingles them with uninspired dogmas of the Church; or, rather, it does both, or else it has been belied in all ages. While infidelity, affecting to deny the divine authority of the sacred word, is of course indifferent to its dissemination, offers nothing in its stead, calls the truth of GOD a fable, and all religion an imposture; there is, indeed, an awful spirit abroad in Paris of profane and contemptuous disregard of all religion, as well Catholic as Protestant. Even to name the thing in some companies, and especially to avow your own respect for it, or to exhibit a conduct governed by it, is sure to expose you to the pitying scorn of your auditors, or to the torture of hearing the Christian religion blasphemed. Hence, also, the churches are chiefly frequented by women and children.*

Such a state of things, however, must not produce despondency, but excite to exertion: the moral picture, dark as it is, is yet not without relief. Amidst all this infidelity and profanity the Scriptures are very evidently gaining ground. They are no longer prohibited in the schools, but sanctioned and directed to be used by the present enlightened and liberal French government; and no doubt, from this very circumstance, begin to be more prized and sought after for personal and domestic use. This fact may stimulate exertion as it affords encouragement, while the following is a remarkable illustration of a change of times already commencing: two separate editions of the Bible, issuing from different presses, are at this moment in the course of publication, in parts or numbers; a system so admirably calculated to give them circulation among all classes, and especially the poor. To one of these editions, the first in order of publication, there were more than fifty thousand subscribers soon after its announcement. It is beautifully executed, from the translation of De Sacy, most attractively got up with engravings from the old masters, and sold at an astonishingly low price. The rival publication is the translation of Genaude, and is issued still more cheaply, under the sanction of the archbishop of Paris! The walls of this celebrated city now present a spectacle quite unprecedented, being placarded with large announcements of the holy Bible for sale by the rival publishers. All this is highly encouraging, as an indication that now the most perfect protection is afforded to every resident or visiter in the French dominions in the diffusion of the sacred volume; and from hence it appears clearly, that one of the best modes of doing good in this country is to promote a wide diffusion of the holy Scriptures.

Another most efficient mode of being useful to this country is, by promoting the translation into an elegant style of French, of some of those admirable works on religion and morals in which our own literature is so rich, and in which that of this country is so miserably poor. It would be superfluous to enumerate works which would be their own recommendation to every mind of taste; almost any of the writings of Mrs. Hannah More, it may be observed, and particularly her "Thoughts on the Manners of the Great," her "Christian Morals," or "Practical Piety," or such books as Wilberforce's "Practical View," or Scott's "Essays," or any of the writings of the present Bishop of Chester; these, or any of the numerous pieces on our Christian evidences, as those by Paley, Porteus, Chalmers, or Doddridge, with many of the admirable Christian memoirs with which our national biography is enriched, would contribute as much to the general mind, as to the general piety, of any country into whose literature they might be engrafted. And it is devoutly to be wished that those who are partially resident here, for the express purpose of forming an elegant French style, would employ some of their leisure in translating some good work, and putting it into circulation, which might be doing good when the translator should long have left the country, or even the world. An instance occurred not long since, in which the translator himself was converted from infidelity to Christianity, while engaged in this good work; and in another case, a few years since, the pious industry of two excellent ladies was crowned with even royal patronage, and formed a present from the exemplary mother to the accomplished daughters of the present reigning family. How many of our fair countrywomen might thus contribute to the moral melioration of this continent by the imitation of so admirable an example! But should circumstances forbid this extensive use of the best Christian charity, so that we may not be able to contribute to the literature of the country, or to enrich it stores of theology and moral philosophy, we may at least avail ourselves of the labors of others in this department, and distribute what they may prepare. Thousands of small religious publications, already in the language, await the friendly hand of the Christian; and incalculable good may be done by the simple act of dispersing these religious treatises or moral narratives as we go along the road, or pass from village to village on the continent; for every where now such little presents are received with thankfulness, and read with avidity.

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* "To whatever cause it is owing, nothing can be more certain than that infidelity again reigns lord of the ascendant in Paris. It is impossible to be a week in the metropolis without being sensible of this. It is computed that from sixty thousand to eighty thousand individuals, chiefly women, or persons of the poorest classes, believe in the Christian religion. The remainder, amounting to about eight hundred thousand, make no pretension to such a faith. It is impossible, by any external appearances, to distinguish Sunday from Saturday, excepting that every species of amusement and dissipation goes on with more spirit on that day than any other, while the priests, in each of the principal churches, are devoutly peforming mass before a few hundred old women, tottering ecclesiastics, or young children."—*France in* 1833. Vide Blackwood's Magazine for December 1833.

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From the British Critic.

### HISTORY OF A JESUIT COLLEGE—PROGRESS OF POPERY.

IT may scarcely, perhaps, be remembered at the present day, that in 1793 a small remnant of persons, under the vows of Loyola, were among the exiles who were then driven, by the fury of the French Revolution, to seek an asylum in this country. In 1795 these persons were described, in the Laity's Directory, as the "gentlemen of the academy of Liege," and as already settled "at Stonyhurst, near Clithero." This country was, at that time, in the commencement of her long and agonizing conflict for the deliverance of Europe. Her struggle, for the next twenty years, was with the demon of Jacobinism. With the powers of the Vatican she had little cause of quarrel. And, accordingly, the "gentlemen of Liege" excited no more suspicion than if they had been a small brotherhood of crazy astrologers or alchymists. And thus the Order of Jesus, which had been driven from the land in 1604, crept back again, under a lowly disguise, in 1795.

A period of general confusion and warfare was originally favorable to the quiet perseverance of these "*few ancient men,*" as they were termed by their apologist, Mr. Dallas. They had obtained the house and estate of Stonyhurst, under a long and advantageous lease from the owner, Mr. Weld, a gentleman of an ancient and wealthy Roman Catholic family. The mansion was spacious, and excellently adapted to the purposes of a school or seminary. And what could be more reasonable and praiseworthy, in these aged exiles, than to provide for their own maintenance by "the education of young gentlemen?" Accordingly, in 1797, came forth the prospectus of "Stonyhurst College," describing it as prepared for the convenient reception of one hundred and fifty pupils, and offering to the public the attraction of singularly moderate terms.

It is well known that the training of youth has ever been, as it were, the fulcrum of that lever, by which the Jesuits have essayed to move the world. It now appeared that this philosophy had never been forgotten in the darkest days of their adversity. And that their mechanism might be more powerful, a certain number of eleemosynary children were taken into the establishment, with a view to their eventual admission into holy orders. This part of the plan (which was *not* publicly announced in the prospectus) was, of course, admirably fitted to provide the governing body with a succession of obedient, devoted, and serviceable agents.

The discipline established at Stonyhurst was in strict accordance with the spirit of the Romish Church, and after the most approved principles of the school of Loyola. It was inflexibly and constantly directed to the one object—the subjugation of the individual will. The pupil can never, for one moment, escape the inspection of the "prefect." Whether in the intervals of recreation, or in the hours of study, he is pursued by the same Gorgon look, which, in time, turns the young heart almost to stone. The very walls of the institution seem to have eyes and ears. Even the mode of administering punishment is so contrived, as to exercise a sort of oppressive and mysterious influence on the spirit of the offender; for the superior simply announces to him the penalty he is to undergo, and thereupon the delinquent is expected to present himself to the prefect, and respectfully to solicit the appointed number of stripes. In order that this awful discipline of submission might receive the least possible interruption from the influence of the domestic charities and social affections, the only absence allowed from scholastic control was an annual vacation of one month; and even this was a concession extorted with difficulty from the austere genius of the place. For it was distinctly declared, that "if the directors could absolutely enforce their own serious and earnest desire," the children should never be "called home during the course of their education." And lastly, when by this sort of dark and subterranean process, the schoolboy has been well nigh petrified into a student, he is transferred to the custody of the professors, where the chains of priestly domination are riveted upon his conscience by the terrors of the confessional; for no less than once in every fortnight must he disclose his sins, and seek for absolution.

The institution, nevertheless, took root with astonishing rapidity and firmness. Nearly from the first there was a large influx of pupils from Great Britain, from Ireland, and from various parts of the continent. The enterprising spirit of the fathers was naturally animated by success. Their scale of operations was enlarged. Their estate was rendered more valuable by a costly series of improvements. Their mansion was put into a condition of complete repair. A large and handsome wing was added to the original fabric. In the course of time the number of students was doubled. The work of proselytism was vigorously and successfully prosecuted in the neighborhood of Stonyhurst, and emissaries were constantly issuing from the establishment, to advance the sacred cause in other parts of the kingdom.

In 1814 a mighty impulse was given to their hopes and to their movements, by an event which, at any other period, must have occasioned an almost convulsive sensation in Christendom. In the month of August in that year the Order of Jesus was restored by a bull of Pope Pius VII. It must here be remembered that in the course of little more than two centuries—from 1555 to 1773—this Society had been stigmatized by no less than thirty-seven expulsions from various states. And it is most remarkable, that during the eighteenth century, most of the European countries from which they had been driven, were precisely those who were the blindest in their devotion to the Romish faith. They were ejected from Savoy in 1729, from Portugal in 1759, from Spain and the two Sicilies in 1767, from Parma in 1768, from Malta also in 1768. But the last blow was the most astounding of all. In 1773 they were suppressed, not only at Rome, but throughout all Christendom, by a bull of Pope Ganganelli, Clement XIV. For four years did he painfully deliberate before he launched the thunder. But at last it fell. The Society was pronounced by him to be inherently mischievous and wicked, dangerous to the peace of the world, and unworthy of longer toleration. It might have been, imagined that from thenceforth the whole body would be regarded for ever as a *triste bidental* —a monument of divine vengeance—a vessel of wrath, broken to pieces like the work of the potter. No such thing. Forty years afterward the world beheld with astonishment another bull, reinstating this same Society in all its plenitude; and this, too, without the slightest notice of the grounds of their condemnation; without denial or refutation of the charges which had been so fatally urged against them; without expressing disapprobation of the doctrines and the practices which had been imputed to them; without a word of prohibition or of caution against the revival of such practices and doctrines. His solicitude for the security of the Church is the only motive which Pius VII. is pleased to allege in vindication of this seemingly hazardous and desperate edict. He found the bark of St. Peter tossed with continual storms; and, therefore, he deemed that he should be guilty of a great crime toward GOD, if he should neglect to employ "these vigorous and experienced rowers," who made a voluntary tender of their services. His audacity was well justified by the event. The "vigorous rowers" started up, and seized the oars with an alacrity which showed that their vitality had never for a moment been suspended.

> ——— κάρυξε δ' ἀυτοῖς,
> ἐμβαλεῖν κώπαισι ΤΕΡΑΣΚΟΠΟΣ, ἁ-
> -δείας ἐνιπτων ἐλπίδας.
> ἐιρεσία δ' ὑπεχώ-
> -ρησεν ταχειᾶν ἐκ παλαμᾶν ἄκορος.

Among these "vigorous rowers" were the men of Stonyhurst. And there occurred about this same period some circumstances which gave peculiar value to their exertions. By this time the "gentlemen of Liege," or their associates and successors, were the superiors of an imposing establishment, the lords of a large territorial domain, and the central power of a still wider circle of predominant influence. In the meanwhile, the munificent national endowment of Maynooth College had been elating the hearts and raising the hopes and aspirations of the Romanists in Ireland. It appears, however, that there was one serious drawback upon the satisfaction excited by the prosperity of that institution. Its theology labored under certain suspicions of unsoundness. In the first place, it was observed with deep regret that the principles of the Gallican Church had been too much countenanced by the conductors of that establishment; and, secondly, that alarming symptoms had been manifested in its lecture rooms of a tendency toward the errors of Jansenism. One instance of this was a declaration made by Dr. Ferris, one of the professors, to the effect, that "the merits of the saints, when compared with the merits of CHRIST, were no more than a drop of water when compared with the ocean." These were sounds of doctrine hardly to be endured by the Romish hierarchy of Ireland, who were understood to have acquiesced in all the edicts from the Vatican, by which the papal supremacy was most extravagantly exalted; and moreover, to have accepted the celebrated bull *Unigenitus*, which condemned the propositions of Quesnel, and solemnly approved the moral teaching of the Jesuits. In this exigency the attention of the faithful was turned toward Stonyhurst, whose orthodoxy was always without spot or wrinkle; and among her disciples they found a man admirably fitted for the work of reformation—the Rev. Peter Kenney. This gentleman had received his early education at this establishment, and during his residence in England had taken the simple vows of the Order of Jesus. And after that order had been revived in Sicily, by a special brief from Rome in 1804, he proceeded to Palermo for the express purpose of being formally and solemnly incorporated in the Society. This individual was the person selected to purify the theology of Maynooth. He was, accordingly, appointed to the office of vice-president, the president being Dr. Murray, the present titular archbishop of Dublin. He was there especially intrusted with the charge of conducting the periodical exercises, known by the name of *retreats;* a word implying certain seasons set apart for the purposes of religious meditation and discussion. This office, from its very nature, gave him an almost unlimited command over the minds of the young men; and the result was, that the genius of Loyola speedily became predominant at Maynooth.

But there was still further occasion for the inestimable services of Mr. Kenney. The college of Maynooth was endowed by our government expressly and *solely* for the education of the priesthood, whereas it is well known that the Order of Jesus has evermore grasped at the education of all mankind. This principle of monopoly was soon found to be in full activity at Maynooth; for a design was actually formed for the establishment of a supplementary seminary for the education of laymen; and this, too, within the very walls of the clerical institution! The project was defeated by the vigilance and firmness of Mr. Abbott, afterward Lord Colchester. But the spirit of the order was not to be baffled. In 1813 the estate of Clongowes Wood, only six miles from Maynooth, was purchased, with a view to its conversion into a lay college. In July, 1814, the building was opened for the reception of scholars, and Mr. Kenney was appointed to fill the office of president. In Aug. 1814, (with memorable coincidence,) the bull was issued for the restoration of the Order of Jesus, and the validity of its vows were established throughout the world. The "vigorous and experienced rowers" were thus encouraged to throw themselves lustily upon their oars. The terrors of the navigation vanished before them. They were no longer appalled with difficulties and dangers, threatening from opposite quarters to crush them with destructive collision. And their way toward the possession of the precious mystic fleece was thenceforth left, comparatively, without serious impediment.

The affiliation of the younger institution with the parent seminary of "the gentlemen of Liege" being rendered complete, Mr. Kenney was joined by others of his order, who became his colleagues in the task of education. The intercourse between Clongowes and Stonyhurst has since that time been intimate, and without interruption; and between them the work of restoring and extending the dominion of the Romish Church has been carried on with incomparable harmony, and untiring perseverance. Some indications of their success appear upon the face of the parliamentary evidence. Mr. Kenney there states, upon oath, that when he became vice-president of Maynooth, there were but two members of the Jesuit order beside himself in the whole of Ireland. And from a return, ordered by the House of Commons to be printed in 1830, the number of persons in Ireland bound by the Jesuit vows appears to be fifty-eight, and in England one hundred and seventeen. What augmentation may have taken place in the interval we are unable to say. But still it must be allowed, we imagine, that the phenomena distinctly before us are sufficiently remarkable to demand some attention. "A few ancient men" —a small company of destitute and persecuted exiles—appear as the founders of a towering and prosperous institution, with ample funds at its command,—devoted with all its powers and resources to the cause of the Romish Church,—and directed by members of the most subtle, ambitious, and indefatigable fraternity that was ever organized by the ingenuity of man.

It was not to be supposed that the pilot of St. Peter's bark would look, without deep interest, upon these accessions to his *crew;* and in order that their exertions might want no encouragement which he could bestow, his most affectionate regards were at length emphatically manifested toward a kindred fraternity, which was capable of becoming an eminently valuable auxiliary to their labors, namely, the *English College* at Rome. Accordingly, in October, 1827, his Holiness, *for the first time during several centuries*, was graciously pleased to visit this Society at their summer retreat, about fourteen miles from the Eternal City. Of this memorable excursion a very striking account is now extant, written by one who was formerly a pupil of Stonyhurst, and who was himself present on the occasion. Nothing can be more animated than the picture he has given us of the solemnity in question. The affability and condescension of his holiness were unspeakably gratifying and impressive. He allowed the brethren to kiss his hand and his foot. He blessed their beads. He dined at their table. He conferred on them, as they knelt before him, the animating and pregnantly eloquent appellation of "*the hope of the Church.*" After his departure he sent them, as a present, a beautiful young calf, decorated with flowers; and to crown all, he issued directions to his master of the ceremonies to the effect that, in the procession of *Corpus Christi*, he should assign to the students of the *English* College, the honor of holding the baldacchino or canopy, which is borne over the person of the pontiff as he carries the holy sacrament abroad.

It is scarcely possible, one would imagine, to mistake these indications. But in all directions there are other keen and well-feathered shafts upon the wing, the sound whereof may be inaudible to the many, but which are whistling, clearly and sharply, in the ears of the intelligent! There is positively a "sleet of arrowy shower" abroad. Among these we may reckon a prodigal application of the resources of the Society *de Propaganda*, &c., to the purposes of the *English Mission.* And then, within the limits of this mission, there are Christian doctrine societies, and there are *purgatorian* societies, with circulating libraries attached; and there are stations of the cross for pilgrimages, and there are dispensations, and scapulars, and religious sale libraries. And lastly, there are various devotional sodalities or confraternities: for instance, the Confraternity of the Secular Priests of St. Paul, the Sodality of the Heart of Mary, and above all, there is the *Sodality of the Sacred Heart of Jesus.* And,—(to use the language of a most intelligent friend, who has very recently surveyed this multifarious agency in Ireland,)—these contrivances are all interwoven into the Romish system. They belong to it,—they strengthen it,—they extend it,—and so far as human means can do so, they *universalize* it. To these circumstances it must be added, that, encouraged by the example of the Jesuits, the other regular orders have vigorously resumed their operations; that six colleges, besides Stonyhurst, under the direction of one or other of these orders, are now in activity on a very extended scale, in various parts of this kingdom; that according to the Laity's Directory for the present year, the number of Roman Catholic chapels in England and Wales is four hundred and ten; that every newspaper announces a constant accession to that number; and that no chapel is erected without a large influx of proselytes.

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From the British Magazine.

### SELECTIONS FROM EVELYN'S DIARY.

1687. 20 March.—The Bishop of Bath and Wells (Dr. Kenn) preached at St. Martines to a crowd of people not to be expressed, nor the wonderful eloquence of this admirable preacher; the text was 26 Matt. 36 to verse 40, describing the bitterness of our Bl: Saviour's agony, the ardour of his love, the infinite obligations we have to imitate his patience & resignation: the means by watching against temptations, & over ourselves, with fervent prayer to attaine it, & the exceeding reward in the end. Upon all which he made most patheticall discourses. The Communion followed, at which I was participant. I afterwards din'd at Dr. Tenison's with the Bishop and that young, most learned, pious, and excellent preacher, Mr. Wake.* In the afternoone I went to heare Mr. Wake at the new-built Church of St. Anne, on 8 Mark 34, upon the subject of taking up the Crosse and strenuously behaving ourselves in time of persecution, and this is now threaten'd to be.

25, Good Friday.—Dr. Tenison preached at St. Martines, on 1 Peter 2, 24. During the service a man came into neere the middle of the Church, with his sword drawne, with severall others in that posture; in this jealous time it put the congregation into greate confusion; but it appeared to be one who fled for sanctuary, being pursued by Bayliffs.

12 June.—Our Vicar preached on 2 Peter 2, 21, upon the danger of relapsing into sin. After this I went & heard M. Lamot, an eloquent French preacher at Greenwich on 30 Prov. 8, 9, a consolatory discourse to the poore and religious refugees, who escaped out of France in the cruel persecution.

3 Sept.—Persecution raging in France: divers churches there fir'd by lightning, priests struck, consecrated hosts, &c. burnt & destroyed both at St. Malo's and Paris, at the grand procession on Corpus Christi-day.

1688. 1 April.—In the morning the first sermon was by Dr. Stillingfleet, Dean of St. Paul's (at Whitehall) on 10 Luke 41, 42. The holy Communion follow'd, but was so interrupted by the rude breaking in of multitudes zealous to hear the second sermon, to be preach'd by the Bp. of Bath & Wells, that the latter part of that holy office could hardly be heard, or the sacred elements be distributed without greate trouble. The Princesse being come, he preached on 7 Mich. 8, 9, 10, describing the calamity of the Reform'd church of Judah under the Babylonian persecution for her sins, & God's delivery of her on her repentance; that as Judah emerg'd, so should the now Reformed Church, wherever insulted & persecuted. He preach'd with his accustomed zeal and energy, so that people flocked from all quarters to heare him.

18 May.—The King injoyning the ministers to read his Declaration for giving liberty of Conscience (as it was styled) in all the Churches of England this evening, 6 Bishops, Bath & Wells† —Peterborough ‡—Ely §—Chichester ‖—St. Asaph ¶—& Bristol **—in the name of all the rest of the Bishops, came to his Maty to petition him that he would not impose the reading of it to the several congregations within their Dioceses, not that they were averse to the publishing of it, for want of due tendernesse towards Dissenters, in relation to whom they should be willing to come, to such a temper as should be thought fit, when that matter might be considered and settled in Parliament and Convocation, but that, the Declaration being founded on such a dispensing power as might at pleasure set aside all Laws, Ecclesiastical & Civil, it appeared to them illegal, as it had done to the Parliament in 1661 & 1662, & that it was a point of such consequence, that they could not so far make themselves parties to it, as the reading it in Church in time of divine service amounted to.

8 June.—This day the Archbishop of Canterbury, with the Bishops of Ely, Chichester, St. Asaph, Bristol, Peterborough, & Bath & Wells, were sent from the Privy Council, prisoners to the Tower, for refusing to give baile for their appearance, on their not reading the Declaration for liberty of Conscience. They refused to give baile as it would have prejudiced their Peerage. The concern of the people for them was wonderfull, infinite crouds on their knees begging their blessing, & praying for them as they passed out of the barge along the Tower-wharfe.

15.—Being the first day of Term the Bishops were brought to Westminster on Habeas Corpus. When the indictment was read & they were called on to plead, the Counsel objected that the Warrant was illegal, but after long debate, it was over-ruled, & they pleaded. The Court then offered to take bail for their appearance, but this they refused, & at last were dismissed on their own recognizances to appear that day fortnight, the Abp. in £200, the Bishops £100 each.

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* Afterward Archbishop of Canterbury. † Thomas Kenn.
‡ Thomas White. § Francis Turner. ‖ John Luke.
¶ William Lloyd. ** Sir John Trelawny, Bart.

29.—They appeared, the trial lasted from 9 in the morning to past 6 in the evening. The Jury retired to consider of their verdict, & the Court adjourned to 9 the next morning. The Jury were locked up till that time, 11 of them being for an acquittal, but one (Arnold, a brewer) would not consent. At length he agreed with the others. The Cheife Justice Wright behaved with great moderation & civility to the Bishops. Alibone, a Papist, was strongly against them, but Holloway and Powell being of opinion in their favour, they were acquitted. When this was heard there was great rejoicing & there was a lane of people from the King's Bench to the Water-side on their knees, as the Bishops passed & repassed, to beg their blessing. Bonfires were made that Night & bells rung, which was taken ill at Court, & an appearance of neere 60 Earls & Lords &c. on the bench, did not a little comfort them, but indeed they were all along full of comfort & cheerfull.

23 Augt.—Dr. Sprat, Bishop of Rochester, wrote a very honest & handsome letter to the Commissioners Ecclesiastical excusing himselfe from sitting any longer among them, he by no means approving of their prosecuting the Cleargy who refused to reade the Declaration for liberty of Conscience in prejudice of the Church of England.

# THE CHURCHMAN.

## SATURDAY, SEPTEMBER 10, 1836.

TERMS,

*Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.*

Protestant Episcopal Press.—Notice has already been given that this institution, and the Depository of the Sunday School Union, have been removed from their former location in Lumber-street to No. 28 Ann-street. The change is in many respects advantageous, the situation being more central and easy of access to visiters, and the building being of the modern style, is more suited to the purposes of a depository and salesroom. The Press is now but a short distance from Broadway, and we hope that the friends of the institution, and Episcopalians generally, will be induced to visit it more frequently than heretofore. Bibles and Prayer-books, in a rich variety of binding, and such other books as are most esteemed in the Church, are kept constantly on hand. Persons at a distance, who have business with the Press or the Churchman, will be careful to direct their letters to No. 28 Ann-street.

Episcopal Visitation. — The proposed order of the Bishop's visitation has been changed, by substituting *Jefferson* for *Johnson's Settlement*, by appointing 10 A. M., as the hour at *Lewiston*, by the addition of *Owego*, and by a change of day for *Hector*.

Education of the People.—"Educate the people" is the watchword with the guardians of our free institutions, "educate the people, and our government will be perpetual." And this is unquestionably true if education be understood to comprehend the inculcation of sound moral and religious principles. But it is not true if education be taken in a narrower sense, and restricted to the dissemination of secular knowledge, whether literary or scientific. Knowledge is power, and, like it, may be employed either for good or evil Natural science, however fruitful in discoveries, gives no security for purity of morals. We may excel the ancients in the facilities of intercourse and in the comforts of life—in steamboats and railroads, in the products of foreign lands and in the inventions of our own—and at the same time be not a whit behind them in licentiousness and impiety. Education on the basis of the principles of the New Testament is the only guaranty for the safety of any people, or the perpetuity of good government

We have been led to make this remark from reading the following passage, purporting to be from the charge of Lord Abinger to the grand jury at the Leicester Assizes, as given in the London Record, which we strongly recommend to the reader's attention. "In looking at the calendar, he witnessed the proper descriptions of the education of the prisoners, viz. those who could read and write well, read and write imperfectly, and those who could not read at all. In the list there were only three persons who could not read and write, out of a calendar of twenty persons, and the doctrine which had been lately promulgated was, that give the poor education and you destroy crime. This had not turned out to be the case with the calendar before the court, for he found that most of the desperate robberies were committed by persons who are described in the calendar as reading and writing well. He certainly never would discourage educating the poorer classes of society, but he would boldly affirm, that if the education was not founded on a moral and religious principle, instead of becoming a blessing to the poor, it would, in the end, turn out a curse. To give a sound education to the poor, moral and religious instruction must accompany it—the receiver must be well made to know, not only the moral duties he has to perform, but also the religious ones; and however a number of conscientious men may talk and advocate the one without the other, still he would maintain, the design and the effect intended by education would be lost if not adhered to. Education without religious instruction could not control the strong passions of the human race, and he had only again to repeat that the various calendars throughout the circuit had plainly convinced him that it would be far better to leave the poorer classes of the community in ignorance, than to educate them without having for the groundwork our blessed revealed religion. Teach men their religious and moral duties in this world, and he had no hesitation in saying, that crime would not in the end appear so monstrous as he had witnessed in this circuit."

Foreign Journals.—We beg leave to call the attention of our readers to the copious selections which frequently appear in our columns from the best theological journals of Great Britain. The British Critic, the British Magazine, the Christian Observer, and the Eclectic Review, and we hope soon to add the name of the Magazine of the Episcopal Church in Scotland, are taken by the proprietors of the Churchman, exclusively for its use. By this liberal arrangement of the Executive Committee of the Press, we have been for some time past enabled to furnish our readers with the choicest articles, in whole or part, of these admirable journals as soon as they are received in this country, and thus to lay before the public a vast amount of valuable matter, which cannot otherwise be obtained except at great expense. We seldom call attention to any article in particular, as we think it must be obvious that the most of our selections are made from the best sources and with much care. We shall be gratified if this statement is the means of drawing greater attention to our selected matter in general, and we beg leave to express the hope that it may lead to a higher appreciation of our paper, and of the liberal efforts of its proprietors to render it worthy of the patronage of the Church.

The Rev. J. W. James.—We have experienced a melancholy pleasure in perusing the following description of the last moments of this excellent clergyman. The letter is from the Missionary, and is addressed to Bishop Doane. Such ministrations of charity as were shown by Mrs. Lapsley and the Rev. Mr. Peebles to our departed friend deserve our warmest thanks, and with the Missionary, we pray that the consolation which they imparted to the dying stranger, may be repaid sevenfold into their bosom.

"*Huntingdon, Aug.* 15, 1836.

To the Right Rev. Bishop Doane,

"Sir,—You have no doubt by this time received the painful intelligence of the decease of your friend, the Rev. John W. James, rector of Christ Church, Philadelphia. It was my privilege to minister at the bedside of that interesting young man, for the last few days of his life He exacted from me a promise, that in the event of his death, I would write to you, and state all the particulars of his illness which came under my observation, as well as his views and feelings in the near prospect of eternity. I felt that I was taking upon me more, perhaps, than I should be able to do justice to, but it is now my duty to make the feeble attempt He arrived at this town (Huntingdon) last sabbath week, about three o'clock in the afternoon. Having been delayed by a breach in the canal from arriving at Lewistown, where he expected to have preached, and finding himself becoming ill, he determined to continue on, that if possible he might reach Pittsburg But the Lord had ordered it otherwise. By the time he reached this place he was not able to hold up his head, and was assisted from the boat into a public house immediately on the canal, where medical advice was procured. A physician, of eminence in his profession, and of the kindliest feelings, attended, became exceedingly interested in his case, and made every effort to procure a nurse and the comforts he required. From having been neglected for nearly three days on the boat, and taken no medicine, disease had taken such hold of his system, that the doctor feared inflammation, (his attack being dysentery,) and found it necessary to bleed him. Thus thrown among strangers, under such afflictive and trying circumstances, did this servant of Christ suffer, attended only by a delicate wife, herself scarcely able to be up, and a colored man to be with him at night. Unfortunately for Mr. James it was the court week, and every public house full of strangers, which made it more difficult to get attendants; his situation not being known to any of the female part of the community except those who were applied to as nurses. On Wednesday, a member of the doctor's family spoke of the sick stranger to the Presbyterian clergyman of the place, the Rev. Mr. Peebles, who immediately went to see him, and endeavored to inspire confidence in his physician, in which he succeeded. The following morning I accompanied Mr Peebles, to offer any assistance I might be able to render. He expressed very great pleasure at seeing any one from Philadelphia. After being with him a little I discovered that he was suffering for little attentions, such as a man nurse would never think of offering, and determined to remain with him awhile. When I told him I would do so, he could with difficulty express his gratitude. At two o'clock I gave him some medicine, and returned home, leaving him apparently more comfortable, and promised to return in two hours; but some friends coming in delayed me perhaps half an hour, when a messenger came for me, saying Mr. James was dying. I hurried off, reproaching myself for leaving him at all. I found, however, that he had only fainted through weakness. When he revived he looked at me with the sweetest expression of countenance, and said, 'Why did you stay so long? I counted every moment until four, and then I quite desponded; surely, Madam, the Lord sent you this morning to be a mother to me' I told him nothing but imperious necessity would induce me to leave him again. He said, 'Will you indeed promise not to leave me until you see how this will terminate, unless called by the necessity you speak of?' Then, fearing he had asked too much, when the physician came in he said, 'Doctor, tell me, tell me in sincerity, do I ask too much, when I ask this friend to stay with me?' I desired he would not make himself uneasy on that subject. 'Then,' said he, 'I put myself into your hands, and will submit to whatever you say. I feel that I am ill, very ill; my sufferings have been at times beyond description; still I am not without hope, that through God's blessing upon the means used, I may be restored. At the same time I desire to have no choice in the matter. Should it please God this sickness is to be my last, I think I can say, Not my will, but thine be done, holy Father!' From that time he had few intervals that he could talk without great exhaustion; but to me, who sat constantly by him, he would whisper his feelings. His mind was clear, and perfectly composed, and he appeared often deeply engaged in prayer. He never complained, although his spells of faintness became more frequent, so that it was by a change of countenance only that I could tell when he was in pain. Truly, he was a bright example of patience under afflictive circumstances, unusually trying. I never saw any one who appeared to feel a deeper sense of utter unworthiness in the sight of a holy God He could not find language strong enough to express what he felt. On Friday he observed, 'None of you have yet told me what you think of my disease; does the doctor think he can do any thing that will relieve me? If so I will do as he directs; but if he has no hope, why torment a dying man?' (The doctor proposed putting on a large blister.) I told him the doctor would not flatter him if he was entirely without hope; that he thought his case a doubtful one, but that he had some favorable symptoms, which gave hope that the Lord would yet bless the means for his restoration. At any rate, it was his and our duty to do all that we could; that he was in God's hands—'And there,' he replied, 'I desire to leave myself.' Shortly after he said, 'It is always delightful to think of going to heaven; yet when you look at my situation, and that of my helpless family, you will not wonder I should have a desire to live. I had not thought to be thus cut off in the midst of my days, and the commencement of my labors in the Lord's vineyard. But in view of my shortcomings there, what would become of me, when weighed in the balance, were it not for the blood of Christ which can wash away all my sins Tell my friend to bear this message to my beloved people—say to them that this atoning sacrifice, that I have preached to them, is my only ground of hope, my support in this trying hour.' The Rev. Mr. Peebles prayed with him several times, and he expressed great pleasure in it When the crisis of the disease arrived he sunk very much. It became necessary to stimulate him in every way. The evening before his death, after dressing a large blister, he said to me, 'You know not the agony I suffered while you were doing it.' I said, 'You did not complain.' 'No, why should I—I had such a bright glimpse of heaven, I thought I could flee away and be at rest. You think I am dying; so do I.' I told him I thought 'he would soon see the King in all his glory, but death had no terrors for him.' He replied, 'Not any; I do not fear death or the consequences, for I know that my Redeemer liveth, and is able to keep that which I have committed unto him' Occasionally through the last night his mind wandered, and again he would recollect himself, and say, 'I have been talking foolishly.' In the middle of the night he asked me to get a pencil and paper—he wanted to write to a dear friend. I put the pencil in his hand; he tried, but could not make a mark. I told him if he would dictate I would do it. 'No,' said he, 'I am not able; I must leave it for you; I wished to have written one line' Toward morning he seemed composed, having suffered much from oppression About an hour before his departure he asked me, 'What day is this?' I replied, 'the sabbath morning.' 'Ah,' said he, 'is it so indeed?' Soon after the oppression returned; and at a quarter past eight he departed, to spend an eternal sabbath above. It will, no doubt, be gratifying to his friends to know that he received the most respectful attention and sympathy from the inhabitants, who followed his remains to the grave. The body was taken into the Presbyterian church, and an impressive sermon delivered by Mr. Peebles from Job vii. 16, 'I would not live always.' He gave a short account of his conversion, which excited deep interest. God grant that this dispensation may be the means of bringing some to the knowledge of the truth, not only in this place but among his own people, and may they all be led to inquire whether they are also ready.

"Respectfully yours,
Frances Lapsley."

Churches.—"The edifice of public worship," says a writer in the British Critic, "as it raises its sacred head, has its eloquence and its power. There is a moral attraction in its walls. It speaks of the hallowed purposes for which it is reared. It is itself a call to holiness, which will not quite be disregarded. It shines forth a beacon and a monument both of philanthropy and of prayer."

Infant Baptism among the Waldenses.—A writer in the Southern Religious Telegraph has for some time past been giving a course of popular sketches of Church history. His last number—on the twelfth century—is occupied in part with the history of the Waldenses, and contains a letter from the Rev. Dr. Miller, of Princeton, which is deserving of notice. The writer of the sketches had observed a great discrepancy in the statements which he found respecting the doctrine and practice of the Waldenses on the subject of infant baptism in Jones's Church History, and other statements which he had seen in the Evangelical and Literary Magazine, in a series of articles attributed to Dr. Miller. In consequence of this difference he wrote to Dr. Miller, mentioning the difficulty, and requesting a solution of it. The reply of Dr. Miller is annexed, and we value it for two reasons: 1st, for its correction of an error, or rather a misrepresentation in the work of a popular author; and secondly, for the proof which it gives that candor, verity, and accuracy and fairness in quotation are held in high repute by the theologian of Princeton.

"*Princeton, April* 5, 1836.

"Rev and dear Brother,—You request me to give some solution of the question, why, in the "History of the Waldenses," by Mr. William Jones, of the Baptist denomination, which has been extensively circulated in the United States, nothing appears to indicate the Pedo-baptist belief and practice of these far-famed witnesses of the truth? In reply to this inquiry I have only to say, that *two facts* are unquestionable. The one fact is, that the ancient records of the Waldenses *do* contain conclusive evidence that they *did baptize their children*. The other fact is, that Mr. Jones has *carefully withheld all the evidences of this fact from his readers*. What were his motives for doing this, and how he reconciled it with historical *candor* and *verity*, are questions which it is not incumbent on me to answer, and on which I dare not pronounce. They must be submitted to the judgment of every impartial reader. But both facts are unquestionable.

"I. As to the *first fact*, I have not time to go into much detail; but on the accuracy of the following quotations you may rely.

"In a 'Treatise of the Old Waldenses and Albigenses, concerning Antichrist, Purgatory, Invocation of Saints, and the Sacraments,' and dated in John Paul Perrin's history, about A. D. 1220, the following passage, under the head of the sacraments, occurs:—'That which is of no necessity in the administration of baptism, is the exorcism, the breathing on, the sign of the cross upon *the infant's* breast and forehead, the salt which they put into his mouth, the spittle put into his ears and nose.' *Perrin*, part ii. book 5, art 4

"In an old defence which the Waldenses of Bohemia sent to Ladislaus, their king, who had severely persecuted them, A. D. 1508, about ten years before the Reformation by Luther commenced, they repelled a number of calumnies which had been circulated against them. In this defence we find the following unequivocal passage.

"The fourth calumny was concerning *baptism*, which it is said *they denied to little infants*. But from this imputation they acquit themselves as follows:—'Neither is the time or place appointed for those who must be baptized But charity and the edification of the church and congregation ought to be the rule in this matter. Yet, notwithstanding, *we bring our children to be baptized*, which they ought to do to whom they are nearest related; as their parents, or they whom God hath inspired with such a charity.' 'True it is,' say they, 'that being for some hundreds of years constrained to suffer our children to be baptized by the Romish priests, we deferred the doing of it as long as possible, because we detested the human inventions annexed to the institution of that holy sacrament, which we looked upon as pollutions of it. And by reason that our pastors, whom we call *barbes*, are often in travels abroad for the service of the Church, we could not have baptism administered to our children by their ministry; we therefore sometimes kept them long without baptism, upon which delay the priests have charged us with that reproach' *Perrin*, part ii. book 1, chap. 4.

"In a 'Brief Confession of Faith, made with general consent by the ministers and heads of families of the churches of the Vallies of Piedmont, assembled at Angrogne, Sept. 12, 1532,' the following explicit declaration occurs:—

"'Concerning the matter of the *sacraments*, it hath been determined by the holy Scripture, that we have but two sacramental signs left us by Jesus Christ; the one is *baptism*, the other is the *eucharist*, which we receive, to show that our perseverance in the faith is such as we promised *when we were baptized, being little children*; and, moreover, in remembrance of that great benefit given to us by Jesus Christ when he died for our redemption, and washed us with his precious blood.' *Morland*, book i chap. 4.

"I might quote several other passages from the early documents of these ancient people; but these are enough. They establish the *first fact*, to which we referred, as well as ten thousand. Now,

"II. As to the *second fact*, it is certain that not a syllable of the foregoing extracts, or any thing like them, is to be found in Mr. Jones's history. He refers familiarly to the works of Perrin and Sir Samuel Morland, and speaks of them as the main works which he had consulted; but carefully excludes every thing which they say that savors of Pedo-baptism Nay, he expressly quotes the treatise on 'Antichrist' and the 'Defence' sent to King Ladislaus, and seems to regard them as perfectly authentic documents, worthy of entire credit, and proceeds to pick out from them what suited his purpose. But the *calumny*, and the refutation of it concerning the *baptism of infants*, he studiously withholds from his readers.

"On these facts comment is unnecessary. Such management is unworthy of a good cause. I impugn no man's motives. But the foregoing statement cannot be denied.

"I know that some of our Baptist brethren have ventured to allege that the Waldenses were Anti-pedobaptists, because the followers of Peter de Bruis, who was considered as belonging to these people, is said to have rejected infant baptism. But the Petrobrussians were only a small fraction, probably not more than a thirtieth or fortieth part of the Waldensian body, and entirely differed from the mass of their brethren on this subject. Besides, after all, the form in which they held the doctrine, renders it wholly unavailing to the cause of our Baptist brethren. Peter de Bruis taught that infants were *incapable of salvation*, and therefore ought not to be baptized. But if we wish to know the opinions of the Waldenses as a body, we must go to their general confessions and statements of their distinguishing opinions This we have done.

"If Mr. Jones had told his readers that there were such passages as I have quoted to be found in the documents from which he gives other extracts, and had at the same time assigned his reasons for refusing to believe them, all would have been well. But as the matter now stands, it is difficult to exculpate him from the charge of designed concealment.

"I am, Rev. and dear Sir, with great respect, your brother in Christ,

Samuel Miller."

Tribute to the Memory of Bishop White.—At a special meeting of the vestry of Christ Church, Savannah, held on Monday, August 22d, 1836, the following preamble and resolutions were unanimously adopted.

The recent loss which our Church has sustained in the death of the Right Reverend Bishop White, calling for the expression of the profound feelings of reverence for his memory, esteem for his virtues, and admiration of his eminent abilities entertained by this congregation, it was on motion,

*Resolved*, That this vestry feel the deepest respect for the memory of Bishop White, late bishop of the Diocese of Pennsylvania, whose long, faithful, and eminently useful services as Presiding Bishop of the Protestant Episcopal Church in the United States had endeared him to the whole Church, and whose purity of character and conformity of life to the precepts of the Gospel, rendered him eminently qualified to advance the Redemer's kingdom on earth.

*Resolved*, That while we sympathize with the Church in general under this afflicting bereavement, and more especially with the family of the deceased, and the congregations among whom he statedly ministered, we feel that we have great cause of gratitude to Almighty God, that such a man was so long spared to the Church on earth, and for the firm hope that this "valiant soldier of the Cross," when taken full of years and honors ripe for the kingdom of heaven, has but gone to his station in the ranks of the Church triumphant.

*Resolved*, That as in Bishop White, the Church has lost one to whom she was wont to look for advice and counsel, this dispensation of Providence should impress upon us the increased necessity of unity and godly love, and thus the benefit of his bright example be continued to us.

*Resolved*, That the Secretary forward a copy of these resolutions to Thomas White, Esq., son of the late Bishop White, and to the vestries of Christ, St. Peter's and St. James' Churches, Philadelphia.

Anth. Bartow, *Secr'y to the vestry.*

EPISCOPAL ACTS OF THE BISHOP OF THIS DIOCESE.

*Lewis County.*—Friday, August 19, consecrated St Paul's Chapel in the village of Constableville, town of Turin, erected by the Corporation of St. Paul's Church, Turin. The instrument of donation, sentence of consecration, and morning prayer, were read by the Rev. Edmund Embury, Missionary at Turin, and the sermon preached by the Bishop.

In the afternoon, confirmed 4 in the same Chapel.

*Oswego County.* — Twelfth Sunday after Trinity, August 21, confirmed 40 in Christ Church, Oswego.

Monday 22, in the Methodist Chapel, Fulton, confirmed 7 for the parish of Zion Church.

*Cayuga County.* — Festival of St. Bartholomew the Apostle, Wednesday, August 24, confirmed 6 in St. Matthew's Church, Moravia.

*Cortland County.*—Thursday, August 25, in Calvary Church, Homer, admitted the Rev. Charles Jones, Deacon, the Minister of the Church, to the Priesthood. Morning prayer was read by the Rev. Liberty A. Barrows, Missionary at Sherburne, Chenango County, assisted by the Rev. Jesse Pound, Rector of Christ Church, Manlius, and Trinity Church, Fayetteville, Onondaga County, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rev. Seth W. Beardsley, of Onondaga, Onondaga County. The Rev. Nathan B. Burgess, of Richford, the Rev. Francis T. Todrig, and the Rev. John V. Van Ingen, of Greene, were also present, and assisted in the laying on of hands.

In the afternoon, confirmed 6 in the same Church, and one sick person in her chamber, in presence of the Rector, and several members of the parish.

*Tompkins County.*—Friday, August 26, for the parish of Zion Church, M'Lean, confirmed 5 in the Methodist Chapel.

*Cayuga County.*—Saturday, August 27, consecrated St. Paul's Church, Aurora. The instrument of donation was read by the Rev. Amos G. Baldwin, Rector of the Church, the sentence of consecration by the Rev. Stephen M'Hugh, Missionary at Waterloo, Seneca County, and the morning prayer by the Rev. Mr. Beardsley, assisted by the Rev. Robert Campbell, Missionary at Seneca Falls, Seneca County, who read the lessons. The Rev. Francis T. Todrig was also present.

*Seneca County.* — Thirteenth Sunday after Trinity, August 28, confirmed 18 in St. Paul's Church, Waterloo.

*Ontario County.*—Monday, August 29, confirmed 5 in St. John's Church, Canandaigua.

Tuesday, August 30, confirmed 9 in St. Paul's Church, Allen's Hill.

John Grogan.—This worthy and pious man died on the 22d of last month in camp at Tuskegu, Alabama. He had excited much interest as an uncommon example of piety in the humbler walks of life, and we mention his decease with regret.

*Psalmodia, or the Pastor's Plea for Sacred Psalmody.* By F Freeman, Rector of St. David's Church, Manayunk. Philadelphia: J. Whetham, 22 South Fourth-street. New York: Ezra Collier, 148 Nassau-street 1836.

This work is divided into four parts, the first consisting of introductory remarks, and the last of a conclusion and appendix. The second part contains three chapters on "singing God's praise," and the third contains twelve chapters on "the manner in which the duty should be performed." The sentiments of the work are generally correct, and the writer is exceedingly anxious that his readers should be penetrated with a due sense of the importance of this part of public worship, and be actuated in the discharge of it by proper motives Of the correctness of its scientific principles, we are incompetent to give an opinion; but the spirit and design of it are excellent The following chapter, headed, "The singing should be congregational," may be taken as a specimen of the work.

"The singing of the primitive Church was evidently *congregational*. Unlike that of the theatre, which is merely an exhibition, or thrown in to give variety to the performances and relieve the mind from too constant attention to the subject—the music of the Church, instead of being designed as an interlude to religious worship,—a recreation from the tediousness of an hour's devotion,—was a solemn act of public praise offered by the congregation assembled. Sometimes it is said, indeed, that 'a single performer sung *in solo*,' whilst at other times 'the whole congregation united in full chorus;' and that 'sometimes the congregation were divided into separate choirs, singing in alternate succession, whilst at other times a single person commencing the verse in solo, the full choir closed in chorus' But, notwithstanding these variations, the primitive singing, as we have said, was by the whole congregation. And so it should be now. There should, indeed, be a *choir* well instructed in the musical art, and of superior qualifications for leading in religious praise, in every congregation; and this choir should be directed by a competent leader: and unless the music be led by such a choir, and the direction of the performance be submitted to such a leader the best effects of music cannot be produced: but the whole congregation should *join*. And all should be prepared to join, not only without offence, but with good effect, if possible—assisting in the devotions of others, and enkindling in devotion their own souls.

This a congregation surely may do, without either greatly increasing the *quantity of sound*, or preventing the appropriate direction of the music by the choir Great loudness of voice cannot be considered indispensable either to true devotion, or to good music.* Indeed there will be very many instances in a congregation, where, in the present state of musical improvement, caution must be used by individuals lest their voice be conspicuous, and where it is greatly proper and expedient that it be scarcely audible; and, in all cases, the congregation should observe that softness which a proper regard to the edification and comfort of each other demands. Nothing can be more improper, or ruinous to good music, than the falling upon the parts, by individuals promiscuously, with undue elevation of voice, in different parts of the congregation Even among the choir there should be no emulation of loudness of voice, although the music of the choir should predominate and lead the devotions of all.

There are almost always in a choir some individuals who, conscious of their superior qualifications, or urged by a mistaken estimate of their abilities, offend against good taste by an undue elevation of the voice. 'Persons who sing together, in parts, should take special care that their voices be so balanced and adjusted, that no one voice obtrude itself above its fellows; but that the whole be so blended and combined, like the tone of a full organ, as to produce one rich harmonious sound.' It has been suggested by a professor of the art that 'if every performer would make a point of listening to the voices of his neighbors as well as to his own,—it would materially assist in the attainment of this important object.'

The importance of this last suggestion—that of *harmony* in congregational singing—is a subject which cannot be too deeply impressed upon the mind of the performer. As melody consists in a succession of single musical sounds, so harmony is a combination of those sounds according to the rules of composition. What may be melody in a single voice alone, may be most unharmonious where several voices are united. In congregational singing, musical concord is indispensable. The harmony should *be perfect;* like

'sound
Symphonious, of ten thousand harps that tune
*Angelic* harmonies.'"

The Churchman's Almanac.—The Almanac for 1837 is published, and for sale at No. 28 Ann-street. It is, as usual, tastefully and skilfully prepared, combining the most minute astronomical and statistical information, with much other matter of an interesting and edifying kind. It contains a *complete* list of the clergy of our Church, and a *list* of its institutions—we cannot say a *complete* list, as the Protestant Episcopal Press has been omitted. The Almanac is got up with great care and expense, is furnished cheap, and should be in every Church family in the United States.

From the Episcopal Recorder.

## JOURNAL

### *Of the Second Annual Convention, of the Clergy and Laity of the Protestant Episcopal Church, in the Diocese of Illinois, held in Trinity Church, Jacksonville, on the 16th and 17th May, 1836.*

The Convention of the Protestant Episcopal Church in the Diocese of Illinois assembled the 16th day of May, 1836. Morning service was duly celebrated by the Right Rev. Bishop Kemper, but in the absence of the Rev. Isaac Hallam, who had been appointed to preach, the sermon was dispensed with.

After the usual preliminaries, on the second day, the Bishop delivered the following address:—

Brethren:—It is well known to you that the appointment which was unanimously made at your primary convention of the Right Rev. Philander Chase, D. D., a Bishop of the Protestant Episcopal Church, in the United States of America, to the Episcopate of Illinois, was accepted by that venerable man, and that the delegates from this diocese, with the Bishop at their head, were joyfully welcomed as members of the last General Convention.

Aware of his responsibility and duty, and having learned from long experience, how difficult it is to obtain clergymen from the East, where to this day the demand has never been fully supplied, Bishop Chase once more directed his attention to those benevolent men in England, who, being blessed with means, delight in aiding such institutions as are devoted to the honor of Christ and the good of immortal souls. He did not even return to bid farewell to his family; but after an affectionate appeal to our own countrymen had been published by one of his presbyters, in which the wants of Illinois, and the necessity of a theological school were fully stated, he hastened from New-York to Great Britain on his own responsibility, and in accordance with the expressed wishes of his personal friends in that country, and has there, as we all rejoice to know, received the encouragement and support which a noble and disinterested mission, so richly deserved. This venerable man will soon return to his beloved diocese, to abound, as he has done, during a long life, in labors. Be ready, brethren, I beseech you, not merely to rejoice at his arrival, but to co-operate with him in all his plans of usefulness. It is now that the Church of God expects from each member of our Communion in this state, untiring efforts and faithfulness.

On the 26th of last September, I promised your Bishop to take upon myself the superintendence of this diocese, during his absence; and on the following day he sent me the letter I now hold in my hand, in which he records his wishes, touching this interesting matter—and assures me of his grateful acknowledgments for whatever clerical and episcopal exercises I may be able to render you. I hoped before this to have resigned my stewardship into his hands. As this privilege has not been granted me, it becomes my duty as his representative, and in compliance with the canons of the General Convention, to state to you, as far as my knowledge extends, the situation of the diocese.

I had not been a day in St. Louis, where I arrived on the 10th December, when I received an earnest and affectionate letter from the Rev. John Batchelder, in behalf of himself and vestry, to visit Jacksonville, and consecrate the first Episcopal Church that had been erected in Illinois, accompanied by the Rev. Samuel R. Johnson, who was the whole winter my companion and fellow-laborer, and the Rev. Joseph L. Darrow, a deacon from New-York, who had lately moved into Madison county. I left Missouri on the 31st of December, and remained about four weeks in this State. We did what we could, and officiated whenever we had an opportunity, but owing to the state of the roads and the severity of the weather, we by no means went as far or accomplished as much as we wished. In this place we frequently celebrated divine service. On Saturday, the 9th of January, in the presence of a large audience, I consecrated the building in which we are now assembled, to the worship and service of Almighty God, by the name of Trinity Church, and on the following morning the Rev. John Batchelder was instituted Rector thereof. During these solemn exercises I confirmed four persons. This small but zealous parish has been enabled, through divine blessing to accomplish a work which is a monument of its perseverance and taste. While I make mention of the faith and untiring efforts of this people, I record with gratitude the deep and substantial interest manifested in their success by our eastern friends; they would be amply compensated could they see what we now behold. We spent a few days at Springfield, and on Thursday, the 7th of January, officiated there to a small congregation. Here I baptized the infant of the Rev. Samuel Chase.

At Beardstown we preached several times in a small room. In this town our prospects are by no means as encouraging as they were a year ago. At Rushville it is different, for there, though without a clergyman, public worship is regularly performed on the Lord's day by a lay-reader. This judicious measure has not only kept the little flock together, but has enabled them to persevere in the erection of a church—the consecration of which, I trust, will be one of the first acts of Bishop Chase on his return. At this growing town we officiated six times, and on Sunday, the 17th of January. the Lord's supper was administered to sixteen persons, twelve of whom are members of the congregation, and in the afternoon of the same day I baptized a child. I am happy to inform you that the Rev. James De Pui, late rector of St. Luke's Church, Pottsville, Pennsylvania, has been appointed a Missionary to Illinois, by the Domestic Committee of the Board of Missions, and is now, it is believed, on his way with his family to Rushville and Beardstown. Mr. De Pui has been mentioned to me by those who know him well in the most gratifying terms, and I rejoice at the thought that such a laborer is coming into this beautiful and extensive vineyard.

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* "'*Loudness*, produced by an overstrained exertion of the organs of the voice, is *noise*, not *music*. The overstraining of the voice, or even keeping it up constantly to its full stretch, is a decided mark of ignorance and vulgarity. Loudness requires mere physical or brute power, but sweetness and mellowness, combined with as much power as nature will admit of, require taste and discernment, and can only be acquired by a close attention to the rules of art.'—*Turner's Vocal Guide.*

On the 11th of March, I started in the steamboat Olive Branch, and arrived on the 23d of that month at Quincy, where I officiated twice in the congregational meeting-house. This is a thriving town, and will, I think, soon become an important one. Here there are a few Episcopalians, and others to be found in the same county. Efforts, I was assured, would be made during this summer, to obtain a clergyman. During the last five months Alton has been visited occasionally, not only by myself but by my Rev. brethren, Messrs. Johnson and Darrow. It is a very important station, and ought to be supplied without delay. It contains many individuals who are warmly attached to our Communion, and who are very anxious to secure the services of a clergyman and to be instrumental in the erection of a church. Upon one occasion I baptized in this town three children.

Anxious that at this early period efforts should be made to organize congregations in the country as well as in towns, and having ascertained that the Rev. Mr. Darrow was favorably situated for making an experiment of a short nature, I applied to the Domestic Committee of the Board of Missions, who, with their accustomed alacrity and zeal, immediately appointed him a Missionary for Madison and St. Clair counties. He cheerfully undertook the duties assigned him. He has been faithful, and already enjoys gratifying prospects of success. On Tuesday, the 10th instant, I left St. Louis in company with the Rev. Mr. Minard, on a visit to three of his stations in Madison county. On that day, after travelling about fourteen miles, I preached to a small congregation in a private house, at Ridge Prairie, which is two miles from Troy And at five o'clock the same evening, after having rode nine miles further, I preached in a school-house at Marine, confirmed two persons, and administered the holy communion. The next day I preached at Collinsville, which is five miles from Ridge Prairie, and ten from St. Louis. On all occasions public worship was celebrated by Mr. Minard; and the Missionary, with several of his hearers, accompanied us from place to place, and united in the solemn services of the sanctuary.

With much sorrow I state to you that the Rev. Palmer Dyer was transferred, at his own request, to the Diocese of New-York. The report which that clergyman made to your primary Convention of his Missionary labors at Peoria and the country adjacent thereto, was of a most encouraging nature, and must cause each of us to regret most deeply his departure The Rev. James C Richmond yet, I believe, belongs to you, although he is now, and has been for more than half a year, rector of a church in Connecticut. The efforts of this brother, as well as those of Mr. Dyer, were great and successful in the cause of this diocese. Why were these efforts continued so short a time? Why excite hopes which, perhaps, are now perishing? I realize the value of these laborers, and indirectly, though in vain, have I asked them to return. That they are anxiously solicitous for the welfare of the Church in Illinois, I am very confident.

The Rev Henry Tullidge resigned, I am informed, some months since, the Church at Galena, and has been officiating during the winter at Detroit. As he has not expressed a desire to change his canonical residence, the hope is cherished that he will soon unite himself with those few who intend to rally around your venerable Bishop, and with him endure hardships as good soldiers in the best of causes. Great expectation I believe, may be entertained relative to the permanent establishment of our Church at the important and flourishing town of Galena. It was visited during the winter by a clergyman, the Rev. Mr. Stroud, from Canada, who in the kindest manner drew my attention to this very interesting spot. I have likewise met with two members of the congregation, who are men of piety and zeal, and who will, I am assured, according to the ability wherewith God has blessed them, contribute generously toward the erection of a handsome house of public worship. The Rev. Ezekiel G. Gear, late Rector of St. John's Church, Ithaca, N. Y., is now, I trust, with his family, on his journey to this important station. Mr. Gear has been long known in the diocese from which he comes as a devoted and excellent clergyman I have received information that there are Episcopalians in the counties of Rock Island, Pike and Wabash, from the last of which I have an earnest request that they may be visited. In fact, I believe that members of our Church will soon be found in every section of the State; even now you want not five but fifty Missionaries. How importunate should we be in our supplications to the Lord of the harvest to send forth laborers into this beautiful field! If every individual among you who feels interested in the welfare of our Zion, would take an early opportunity to open a correspondence with the Bishop, he would thereby soon become acquainted with the wants and prospects of his diocese, and be enabled at once to direct his attention to the most important stations. Our friends on the eastern side of the Allegany, are deeply interested in your success and will, I am confident, continue to view your infant Church with the kindest feelings. The New-York Church Building Society for the West, has appointed Dr. B. Gillette, and Messrs. Rockwell and Miller, of Jacksonville, their loaning committee for this State, and is now ready, through these gentlemen, to aid feeble parishes in the erection of houses of public worship. In many cases I believe the assistance proffered by this excellent association may be of essential benefit.

That your father in the Lord, my venerable brother, may soon be among you in health, and that his labors may be eminently blessed—that the Church of our love and choice may be fully known, and permanently established in the West—and that the riches of the grace that is in CHRIST JESUS, may be possessed by each one of you, shall be the objects of the present prayer of the **MISSIONARY BISHOP.**

## INTELLIGENCE.

### BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M., confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, 10 A. M.; Buffaloe, 7 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M., confirmation P. M.; 26, Penn-Yan, consecration A. M., confirmation P. M.; 27, Jefferson, consecration A. M., confirmation P. M.; 28, Hector, consecration A. M.; confirmation P. M.; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M., Owego, half-past seven, *evening*; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Tuesday, 11, St. Peter's Church,* Albany; Thursday 13, Johnstown, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, October 16, Hyde Park, Dutchess county.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

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[*] Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

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BISHOP BROWNELL'S FALL VISITATION.—The Right Rev. Dr. Brownell purposes, by divine permission, to visit the following parishes, in the order in which they are named, viz.—

September 11, Windham.

September 18, New Haven; 19, Milford, at eleven o'clock, A. M.; 20, Stratford, at two, P. M.; 22, Bridgeport, at two, P. M.; 23, Weston, at two, P. M.; 24, Trumbull, at eleven, A. M.

September 25, Newtown, (Trinity Church); 26, Newtown, (St. James' Church,) at two, P. M.; 27, Quaker's Farms, at two, P. M; 28, Oxford, at two, P. M; 29, Monroe, at two, P. M.; 30, Huntington, at eleven, A M; October 1, Bethany, at two, P. M.

October 2, Humphreysville, at half-past ten, A. M., and Derby, at three, P. M.

October 16, Bristol, at half-past ten, A M., and St. Matthews, Plymouth, at two, P. M.; 17, Wolcott, at two, P. M.; 18, Plymouth, at two P. M; 19, Northfield, (ordination,) at eleven, A. M.; 20, Watertown, at two, P. M; 21, Waterbury, at two, P. M.

October 23, Naugatuck, at half past ten, A. M., and Middlebury, at three, P. M.; 24, Cheshire, at two, P. M.; 25, Hamden, at two, P M.; 26, North Haven, at half-past ten, A. M, and Northford, at two, P. M.; 27, East Haven, at two, P. M.; 29, Guilford, at two, P. M.

October 30, North Guilford, at half-past ten, A. M.

*Hartford, August* 25, 1836.

*Rhode Island Convention.*—This body assembled in East Greenwich on the 14th of June last. The Rev. Mr. Crocker was elected President, and the Rev. George W. Hathaway, Secretary. On the first day of the Convention there were present 14 clerical and 23 lay delegates.

The following resolution was unanimously adopted;

"*Resolved*, That in view of the increasing difficulty there is in procuring an adequate supply of duly qualified Ministers of the Gospel for our own State and country, together with the Macedonian cry that comes to us from the Heathen world, we highly approve of the contemplated plan to establish a Divinity school in Massachusetts; for which our brethren there have obtained an act of incorporation; and, to evince our desire to aid them in placing it upon a respectable and permanent footing, we pledge our best endeavors to promote, by our contributions, the project commenced in Providence, to raise $25,000 in ten years, for the endowment of a Professorship."

The following gentlemen were elected members of the Standing Committee for the year ensuing:—Rev. Nathan B. Crocker, D. D., George Taft, George W. Hathaway, and Alexander H. Vinton, of the Clergy. George Munford, Benjamin Cowell, Resolved Waterman, and Daniel Greene, Esqs., of the Laity.

The following gentlemen were elected Delegates to the General Convention:—Rev. Nathan B. Crocker, D. D., George Taft, John West, and Sylvester Nash, of the Clergy: Alexander Jones, Edward S. Wilkinson, Rowse Babcock, jr., and Wilkins Updike, Esqs.. of the Laity.

Alexander Jones, Esq., was elected Treasurer.

Measures were taken to alter the Constitution so that the Annual Convention shall hereafter he held on the last Friday in August.

It was Resolved, That it be a standing rule, that the delegation to the General Convention have power to fill any vacancies that may occur in their number.

A communication was made by the President from the Secretary of the General Convention, communicating certain resolutions of the General Convention, proposing alterations in the Constitution of the Protestant Episcopal Church in the United States of America. Also to add a certain amendment to the note on the Table of Moveable Feasts; the consideration of all which was deferred to the next Annual Convention—*Southern Churchman.*

*Illinois*—Our readers will be glad to learn that the Bishop of Illinois has returned to his diocese, and entered again upon a field of great labor and self-denial. He had been absent several months, (during which the diocese was under the provisional charge of Bishop Kemper,) engaged in an endeavor to obtain funds to endow, or partially endow a theological school in Illinois, in which laborers might be prepared to go forth and aid in building up the kingdom of righteousness in that extensive State. A few thousand dollars have been placed at his disposal for the object contemplated. We understand it is his intention to expend this sum chiefly in lands, which may hereafter become valuable, and yield a partial endowment to the proposed school, and to erect thereon cheap, temporary buildings which may serve for present convenience.—*Spirit of Missions.*

*Alumni of the Theological Seminary of Virginia*—This Society held its annual meeting in Alexandria, D. C., on the 13th and 14th of July, when many of its members were once more privileged to greet each other in the spirit of Christian affection, and partake of the pleasures of that interesting occasion.

It was exceedingly gratifying to meet so many of the brethren, some of whom have their fields of labor very remote, and once more gather round our "Alma Mater," so dear to the memory of all her children; and it is only to be regretted that any were prevented from being present, which was owing doubtless to some other cause than that of a want of interest in the welfare of the Society.

The annual sermon was preached by the Rev. George Adie, and was a faithful exhibition of truth, calculated to inform the mind and improve the heart of all who heard it.

The Rev. William F. Lee was appointed to preach the next annual sermon, and the Rev. Philip Slaughter his alternate.

The Rev. George A. Smith was appointed a Corresponding Secretary to carry on a correspondence with the members of the Society and embody in a report, to be presented at the annual meeting, whatever subjects of interest conducive to the good of the Society, he might derive therefrom. Suitable alterations were made in the constitution to embrace this office.

The Executive Committee of the Society, which met in Fredericksburg during the Convention of the Virginia diocese, reported that they had caused an address to be prepared and distributed to the members, setting forth the object and claims of the Society.

The Treasurer reported that since the last annual meeting he had paid over to the Treasurer of the Theological Seminary of Virginia, Mr. John Gray, two hundred and eighty dollars, having now in hand fifty dollars, besides a contingent fund of thirty-three dollars and sixty cents.

The Society adjourned to meet the 2d Wednesday of July, 1837.
WILLIAM V. BOWERS, *Secretary.*
Aug 10, 1836.
*Episcopal Recorder.*

*Spirit of Missions.—August Number.*—From the August number, which is full of interesting matter to all of the friends of missions, we extract the following intelligence:—

"*Wisconsin Territory.*—Letters were read from the church at Green Bay, and the several clergymen resident in the Territory of Wisconsin, petitioning that the Committee would place that Territory within the jurisdiction of the Missionary Bishop, the Right Rev. Dr Kemper

On the subject of these letters, the Committee adopted the following resolution:—

*Resolved*, That the Secretary inform the several writers of these letters that the Board of Missions, at its recent session, did not consider the matter as within their own cognizance, or that of the Domestic Committee; that both the Board of Missions and this Committee are highly favorable to the measure, and that it is only necessary for the churches and clergy in Wisconsin to apply to Bishop Kemper, when he will, no doubt, consent to take them under his jurisdiction.

A letter was read from the Secretary of War sanctioning the sending of a missionary to Fort Winnebago, Wisconsin Territory.

Whereupon, the Committee

*Resolved*, That Fort Winnebago, Wisconsin Territory, be made a missionary station, with the usual appropriations for salary and outfit.

*New Missionary Stations supplied with Missionaries.*

On motion, the following resolutions were adopted:—

*Resolved*, That the Rev. Lloyd Windsor be appointed missionary to New Albany, in Indiana.

*Resolved*, That the Rev. F. F. Peake be appointed missionary to Boonville, in Missouri

*Resolved*, That the Rev. Richard Cox be appointed missionary to Vicksburg, in Mississippi

*Resolved*, That the Rev. William C. Cooley be appointed a missionary of this Society, to be hereafter assigned to some station in the State of Mississippi

*Resolved*, That the Rev John F. Fish be appointed a missionary of this Society, to be hereafter assigned to some station in the State of Mississippi.

*Resolved*, That this Committee have full confidence in the faithfulness, ability, and diligence, of the Rev. Ashbel Steele, their missionary at Pensacola, Florida, and desire his continuance at that station.

*Resolved*, That Wetumpka, Alabama, be made a missionary station, and that the Rev Mr. Johnson, missionary at Montgomery, be requested to visit that place as he proposes in his letter of June 17th

*Resolved*, That Mr Johnson be requested to visit Dallas county at his earliest convenience, to make inquiries after Episcopalians understood to be there resident, and to inform the Committee as to the practicability of establishing a missionary station in that county.

*Resolved*, That the upper part of the city of New Orleans be made a missionary station, the wardens and vestry of Christ Church, New Orleans, concurring therein, according to the provision of the 31st canon of 1832.

*Resolved*, That the Rev. Henry Tullidge be appointed missionary to Dearbonville, Gross Isle, and Mount Clemens, Michigan."

*Foreign Committee.*—At the suggestion of the Secretary and General Agent of this Committee, a committee was appointed to consider and report what further mission stations it may be proper to establish.

The mission to Africa is exciting attention. Previous to the meeting of the Boards in July, there had been received intelligence that a missionary was willing to devote himself to that country. At the last meeting a student at the Theological Seminary of Virginia offered himself, when ordained, as missionary to Africa.

*Another Foreign Missionary.*—The Rev. George Benton has placed himself at the disposal of the Foreign Committee for appointment to a foreign station. His destination is Crete.

*Mission to Jerusalem.*—One hundred dollars has been received by the Treasurer of the Foreign Committee as the first annual payment toward sending a missionary to Jerusalem, provided a sufficient amount be obtained from other sources, to make such a disposition of it advisable. We hope the friends of missions will take this matter into Christian consideration.

*Rev. Dr. Jarvis's Sermon before the Board of Missions.*—The learned preacher before the Board of Missions, at their late Annual Meeting, having acceded to the request of the Board for a copy of his sermon for publication, has, we understand, been engaged in the preparation of notes which are to accompany it. The Secretaries of the Missionary Committees expect soon to receive a copy of the work, when they will lose no time in causing its immediate printing and publication.—*Spirit of Missions.*

*Church in Lunenburg.*—In our last we proceeded with our memoranda, as far down as the year 1757. In the missionary's reports for two or three following years, there does not occur much worthy of note. The affairs of the mission appear to have gone on harmoniously, there being but one flock and one shepherd

On the fifth of January, 1760, the General Assembly addressed the Governor, (Lawrence,) requesting him to use his influence with the Lords of Trade and the Society, that a missionary of the Church of England, who understood the German and English languages, if possible, and if not, an English clergyman, and schoolmaster, be sent out with proper maintenance. The Governor, who died in this year and is described as "a man of great acquirements, sincerely religious, and having a zealous regard for the Established Church,' recommended to the Society the appointment of an itinerant missionary, whose headquarters should be at Lunenburg. This does not seem to have been acted upon until 1762, when the Board of Trade represented to the Society the necessity of a new mission among the German settlers at Lunenburg, &c., "who understand English well, and are desirous of uniting themselves and children into one congregation under the Church of England government."

The Rev. Joseph Bennett was accordingly appointed itinerant missionary, and directed to officiate chiefly at Lunenburg, but occasionally at such other townships as the Governor should direct. He was in his thirty-fourth year, recommended as a "man of good temper, prudence, and learning, of a sober and pious conversation, zealous for the Christian religion, and thoroughly well affected to the present government." This gentleman was but a short time employed here, having been removed in the next year, to the charge of the settlements in Hant's and King's counties. While we have to lament the scanty materials that remain for a record of the labors here and elsewhere of these early missionaries, it is yet very satisfactory to observe the decided testimony to their worth, which was borne by the public authorities of the day. Governor Belcher, who took a warm interest in the affairs of the Society, and in the welfare of the Church, and must have been eminently useful while as yet it did not enjoy the advantages of Episcopal care, acknowledges, in this year, the advantages derived to the province from the pious labors and prudence of the Society's missionaries, and takes notice that the Church of England is so much respected, that persons of all denominations generally attend the public worship of the Church, when destitute of congregational services. Also, that the General Assembly had passed a law not only for establishing the Church of England, but for finishing the parish church of St Paul in Halifax at an expense of £12,000, and have also joined in a subscription for an organ. At this time most of the new townships were without ministers of any description; and St Paul's at Halifax was frequented by persons of all denominations, among whom great harmony prevailed But to return to Lunenburg—it is stated that there were at this period, 596 children in the place under the age of twelve years Governor Belcher mentions that, for the better instruction of these, and the more effectual supply of the spiritual wants of the mission, he had engaged the Rev. Mr. Vincent, as a second missionary, and likewise as schoolmaster at Lunenburg, with such allowances as the government could make, though that "would be by no means equal to his labors." Testimony is borne by Governor Belcher to the known abilities, exemplary life, and unwearied application of Mr. Vincent A convenient school-house was fitted up, and a Mr. Newman appointed schoolmaster. The population of the mission is represented at 300 families, or 1 500 souls, of whom about 250 were French, and English was universally spoken by the young. The attendance upon divine service was encouraging, and their behavior proper The yearly baptisms were about 89; communicants on Whitsunday, 150. Mr. Vincent continued to minister here until his death, which happened in 1765 Shortly before that period he stated that a desire had arisen among the Germans to introduce a German minister, and that timber was prepared for the erection of a meeting-house, but that the younger part of the congregation were averse to the measure.

It will be new to some of our readers to be informed that, at this period, the Indians formed part of the spiritual charge of our clergy in this province. Mr. Moreau at Lunenburg reports his having met with great success among them, that he had baptized several of their children, and united some in matrimony—that they "behaved with great decency in religious ceremonies"—and that he expected they would soon become a part of his regular congregation, almost all understanding the French language

It may not be amiss here, although not strictly pertaining to the parochial history of Lunenburg, to relate an interesting celebration of Indian worship, which occurred in St. Paul's Church, Halifax, in July, 1767.

Mr. Wood, the missionary there, informed the Society, that having studied the Micmac language closely for several years, he now found himself able to read the prayers (which he had previously translated) to the Indians in their own tongue. This he appears to have done for the first time at the above-mentioned date, in the presence of the Hon. Lord W. Campbell, Col. Dalrymple, and most of the officers of the navy and army, and the inhabitants of the town. An anthem was sung by the Indians before and after divine service; and an Indian chief came forward from the rest, and, kneeling down, prayed the Almighty to bless his Majesty George III.—their lawful king and governor, and all the royal family. He prayed also for the governor, and for the prosperity of the province at large. He then rose up and Mr. Wood, at his desire, explained the prayer to the whole congregation. At the conclusion of the service, it is stated that they all fervently thanked GOD, and his instrument, the Governor, and Mr Wood, for the gratifying privilege they had just enjoyed, of hearing the prayers of the Church in their own tongue in which they were born. On the 12th August in the same year, Mr. Wood married Pierre Jacques an Indian, to Marie Joseph, eldest daughter of old King Thomas, who looks upon himself as hereditary king of the Micmacs, in the presence of Sir Thomas Rich, Baronet, and many other gentlemen These facts are given, as showing the connexion then subsisting in this province between the Indians and the Church of England, but which unhappily seems now to have entirely ceased, why or how, it is not easy to tell.

After the death of Mr. Vincent, the Society made exertions to send to Lunenburg a clergyman understanding the German language, as well on account of the inhabitants already there, who desired it, as for the benefit of the numbers of Germans expected from Philadelphia and Germany. All were disposed to join the Church, if such a one was sent. Mr. Moreau speaks in very pleasing terms of the state of the congregation at Lunenburg at this period. He describes it as decent and devout, and increasing so fast, that he hopes soon to see it one of the most flourishing on the continent, as well as remarkably distinguished by attachment to the principles of the Church of England, and by genuine holiness."—*Colonial Churchman.*

A new congregation, under the name of Christ Church, was organized by the Rev. Dr. Creighton, on the eighth, at Tarrytown, Westchester.
*Gospel Messenger.*

*Papistical Mission.*—"We understand upon very good authority," says the London Christian Remembrancer, "that a number of Roman Catholic Priests have been for some time engaged in studying the Welsh language, with the intention of commencing a Roman Catholic Mission in the principality. In furtherance of this object, also, a Popish Mass Book has been printed in Welsh, and no doubt active means will be taken to undermine the faith of the simple-minded Cambrians, whose ignorance will render them an easy prey to the wiles of the enemy."—*Southern Churchman.*

From the British Magazine.

On Sunday morning, June 5th, at St. John's Chapel, Bedford-row, the Rev. B. Noel alluded to the bishop of London's proposed plan for building fifty new churches, and stated his willingness to receive contributions in the vestry after service. In the evening the Rev. gentleman announced the donations so given him amounted to *eight hundred pounds.*
*Standard.*

*Society for Promoting Christian Knowledge.*—At the anniversary festival of this Society, recently held at Freemasons' Hall, the secretary announced an augmentation of the annual receipts and expenditure, and a proportionate increase to the distribution of books since the last report. The receipts during the year were stated to have amounted to upward of eighty thousand pounds, and the circulation of books and tracts to nearly two millions and a half, of which more than three hundred and seventy thousand were Bibles, Testaments, and Common Prayer-books.
*Watchman.*

It has been generally rumored lately that Earl Spencer had become a convert to Popery It has now been contradicted in the following letter to the editor of the *Standard*:—

*Brington, near Northampton, June 15th.*

"Sir,—I have seen with much surprise a paragraph in the papers, which states that the Earl Spencer has become a Roman Catholic. I beg leave to contradict that statement most positively. From my own knowledge I declare it to be false. Lord Spencer is in the habit of attending the parish church of which I am rector, every Sunday when he is at Althorp. His lordship was in his own seat there last Sunday, June 12. I administered the sacrament to him in that parish church on Easter Sunday last, and I know he received it again on Whit Sunday last, in the parish church of Clayworth, near Wiseton, his lordship's seat in Nottinghamshire. I have the honor to be, Sir, your obedient humble servant,
HENRY ROSE, *Rector of Brington.*

A banker of Ross, in Herefordshire, who was born and educated a Quaker, has lately, with his wife and children, been baptized and admitted into the communion of the Church of England.
*Salisbury Herald.*

### MARRIED,

At Batavia, in the island of Java, on the 17th of February last, the Rev. Henry Lockwood, Missionary to China, of the Domestic and Foreign Missionary Society, of the Protestant Episcopal Church in the United States, to Miss Sarah Sophia Medhurst, eldest daughter of the Rev. W. H. Medhurst, Missionary of the London Missionary Society, to the same place.
*Spirit of Missions.*

### NOTICES.

### GENERAL THEOLOGICAL SEMINARY.

THE next session of the General Theological Seminary will commence on Monday, the third day of October next. All the students will assemble in the chapel at twelve o'clock. Applicants for admission into the Seminary are requested to present their testimonials to one of the Professors as early on that day as they conveniently can, or on some day in the *preceding* week.

The qualifications for admission, are as follows:—

"Persons producing satisfactory evidence of their being *candidates for Holy Orders* in the Protestant Episcopal Church, with full (that is, including *literary*) attainments, agreeably to the eighth Canon of the General Convention of 1820, will, on application, be received into the Seminary.

"All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of Natural and Moral Philosophy and Rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute;—Sallust, Virgil's Æneid, Cicero's Orations, or De Officiis; and the Gospels, Xenophon's Cyropedia, and the first three books of Homer. *All applicants* must stand an examination on the Gospels and Acts in Greek, and in the primary elements of the Hebrew language. They must also present a specimen of English composition.

"Every candidate must enter the third or lowest class at the commencement of the fall season, or stand *a satisfactory examination* on the studies which have been pursued by the class into which he seeks admittance."

*** Editors of Church Periodicals are requested to insert the above notice.

*New-York*, Sept. 5, 1836. 4t.

A STATED meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the basement of Christ Church, on Thursday evening, 15th instant, at half-past seven o'clock.

The members of the *Society* are invited to attend.

By order of the Board,
CHARLES W. CARMER, *Recording Secretary.*
*New York, Sept.* 10, 1836.

THE annual meeting of the "Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York" will be held in Trinity Church, in the city of New York, on Friday, October 7th, at 7 o'clock, P. M. EVAN M. JOHNSON, *Secretary.*

The Gospel Messenger will please copy the above.

THE annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in Christ Church, Hartford, on the second Tuesday, the day of October next. Divine service to commence at ten o'clock.

By order of the Bishop,
WILLIAM JARVIS, *Secretary.*
*New York, Aug.* 29, 1836.

THE next annual meeting of the Convention of the Diocese of New-York, will be held in Trinity Church, in the city of New-York, on Thursday, October 6: the opening service to commence at 10 o'clock, A. M., on that day.

By order of the Bishop of the Diocese,
FRANCIS H. CUMING,
*Assistant Secretary of the Convention.*

N. B. The Bishop requests me to direct the attention of those concerned to the following extract from Canon 7, sect. 1, of the General Convention of 1835:—

"Every clergyman, not regularly settled in any parish or church, shall also report to the ecclesiastical authority of his diocese, the occasional services he may have performed; and if he have performed no such services, the causes or reasons which have prevented the same." F. H. C.

*** The insertion of the above in the Gospel Messenger is respectfully solicited.

## ACKNOWLEDGMENTS.

### FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received,—

From the mite box of the Cheshire female Seminary, $5 00.

By the hands of the Rev. Joseph R. Walker, Rector of St. Helena Church, Beaufort, S. C., from the Ladies' Missionary Association of that church, for the Greek mission, 123 00—From Mrs. Mary B Stuart, of that church, for the same object, 50 00—From C., for the Persian mission, 5 00—Monthly offerings of the same church, for African mission, 10 00, for Persian mission, 5 00, for Chinese mission, 20 00, for foreign missions, as most needed, 160 00; 383 00.

Presented by the first class of boys in the Sunday school of Trinity Church, Geneva, for the school at Athens, 1 50—By the hands of the Rev. A. C. Tredway, being part of the monthly offerings of St. Paul's Church Brownville, for the Greek mission, 1 00; 2 50.

By the hands of Wm. H. Hubbard, Esq., Receiving Agent for the Committee in the State of Virginia, from Christ Church, Richmond, Va., by the Rev. G. Woodbridge, for African missions, 86 58. for schools in Greece, 4 60, for general purposes, 43 15; 134 33.

By the hands of Thos. Robins, Esq., Receiving Agent for Pennsylvania, from the young ladies of the Long Branch school, Virginia, for the Greek mission, per Rev. Mr. Stringfellow, 30 00—From Susan B. Nelson, of Millwood, Va., 10 00, and from Sarah B Nelson, of the same place, 5 00, for the Greek mission, per Rev. H. Stringfellow, 15 00—From six ladies in Philadelphia, through Mrs. P. Bedell, for the infant school in Greece under the charge of Mrs. Hill, 120 00—From Jane H. Keyes, of Charleston, Va., for general purposes, 14 00; 179 00.

Whole amount, $703 83
Sep. 8, 1836. HENRY CARY, *Treasurer.*

### CALVARY CHURCH.

SINCE the last acknowledgment, the following sums have been received toward building Calvary Church, on the Fourth Avenue, near Thirtieth-street.

From Frederick Depeyster, $20 00—From John Brower, 20 00—From H. Leroy Newbold, 25 00—From Thomas H. Newbold, 25 00—From Rev. Dr. Eastburn, (third donation,) 5 00—From Abel T. Anderson, 10 00.

Total, $105 00

### SUBSCRIPTIONS TO THE FREE COLORED EPISCOPAL CHURCH IN THE CITY OF NEW-YORK.

R. Clapp, $25 00—Chester Clark, 20 00—George P. Pollen, 20 00—B. B. Howell, 20 00—J. C. Merritt, 20 00—Mrs. Mary Pell, 10 00. Total. $115 00

The subscription book is still open at the store of William Hinton, No. 194 Broadway. No *payment* to be made till, in the opinion of the Bishop of the Diocese, enough is subscribed to justify the undertaking.

### EIGHTH AVENUE SUNDAY SCHOOL.

THE Subscriber thankfully acknowledges the receipt of the following generous donations:—

From "S. and H.," twenty-one volumes of the Protestant Episcopal Sunday School Library, from vol. 21 to vol. 42, inclusive—From C. J. A., $5 00.

J. A. SPENCER, *Superintendent.*

THE REV. W. F. WALKER has opened a school for a limited number of boys, at his residence, 287 Third-street. The situation is airy, healthy, and pleasant.

An adequate number of teachers are engaged, competent to insure full and efficient instruction in every department.

The school is conducted in subservience to the principles of the Protestant Episcopal Church.

Terms for boarders, (number limited to *twelve*,) $200 per annum; for day scholars, (number also limited to *twelve*,) $10 per quarter.

The *second term* of the school will open on the first Monday in September. W. F. WALKER.

August 29, 1836.

### TO FAMILIES AND STUDENTS.

A CLERGYMAN, a graduate of Columbia College, having charge of a parish, and resident in this city, would give instruction to families, or individuals, in classical or English literature, by application at 52 Laurens-street.

### CHURCHMAN'S ALMANAC.

THE CHURCHMAN'S ALMANAC for 1837 will be published and for sale by the 5th of September. Its value as a manual for Churchmen will appear from the following transcript of its TABLE OF CONTENTS.

Inner titlepage, p. 1; Prefatory note, p. 2; Chronological cycles, moveable festivals and fasts, ember days, rogation days, equinoxes, and solstices, celestial phenomena of the sun, the moon, the planets, and the fixed stars, p. 3, 4, 5; Elements of the solar system, and the old and new style of the calendar explained, p. 5; Bishops' residences; Number of Protestant Episcopal clergy in the United States, and in several of the principal dioceses; Citations from the ancient fathers, proving that the order of bishops is of apostolic institution, p. 6; CALENDAR, comprising *the day of the month, of the week, and of the year, all the festivals and fasts, meetings of conventions, Church institutions, &c., references to the lessons for each Sunday in the year, the sun's declination, rising, and setting, the equation of time, the moon's southing, changes, age, and the duration of her light every evening and morning, the length of the day on the 1st, 10th, and 20th of every month, and the times of high water at New York throughout the year*, p. 7–18; Last moments of Bishop White, p. 19; Notices of the general institutions of the Church,—THE GENERAL THEOLOGICAL SEMINARY, meetings of Trustees, its Standing Committee, seminary buildings, professors, students, students' expenses, course of study, library, property, and income, scholarships, &c., p. 19, 20; GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, its annual meeting, Bible questions, public meeting, collections, new works, periodicals, Business Agent, funds, officers, and Executive Committee, p. 20, 21; DOMESTIC AND FOREIGN MISSIONARY SOCIETY, its members, officers, and Board of Missions, Domestic Committee, Foreign Committees, Secretaries and General Agents, funds, domestic stations and missionaries, foreign stations and missionaries, periodical paper, &c., p. 21, 22; *Diocese of New York*, Protestant Episcopal Society for the promotion of Religion and Learning, Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York; Auxiliary New York Bible and Common Prayer-Book Society, Protestant Episcopal Tract Society, Education and Missionary Society of the Protestant Episcopal Church in the Sate of New York, New York Protestant Episcopal City Mission Society, New York Protestant Episcopal Sunday School Society, Young Men's Auxiliary Education and Missionary Society, New York Church-Building Society for the West, New York Protestant Episcopal Public School, p. 22, 23.

LIST OF CLERGY, in which are given *the names of all the clergy of the Protestant Episcopal Church in the United States, arranged in alphabetical order, and their parishes and residences*, with other particulars, corrected up to the dates mentioned in the note prefixed to the list, p. 24–36.

*Contents of Cover.*—Outer title page, with the Lord's Prayer in Greek, p. 1; Table of contents, p. 2; List of theological students in the General Theological Seminary of the Church, p. 3; Statistical view of the progress of the Church in the United States, exhibiting the population, and the number of clergy in each diocese, at seven periods, during the last forty-three years, p. 4; Moon table, showing all her changes at five principal cities in the United States, p. 5; Table of latitudes and longitudes of the principal places in the United States; p. 6; Chronological and historical table of the bishops of the Protestant Episcopal Church, from the period of its organization, p. 7; Tabular view of Sundays and holydays in A. D. 1837, p. 8.

TERMS—Six and a quarter cents the single copy, and four dollars the hundred. All orders should be directed to the Acting Agent at the Protestant Episcopal Press, Mr. LOUIS SHERMAN, No. 28 Ann-street, New-York.

### ST. LUKE'S FEMALE SCHOOLS FOR GENERAL EDUCATION,

CORNER OF HUDSON AND GROVE STREETS.

THE duties of this institution will be recommenced on the first Monday in September. H. M. PHELPS.
aug 29. 3t.

### BOARDING AND DAY SCHOOL.

BOARDING and day school of Rev. A. Fitch removed to Second Avenue, between Third and Fourth-streets.
aug 5, 1 yr.

From the British Magazine.

## The Dejected Pastor's Consolation.

"We were troubled on every side: without were fightings, within were fears; nevertheless, God, that comforteth those that are cast down, comforted us."

Methinks I am not left alone,
Though youthful hopes and joys are flown;
Though mark'd by thought and anxious care,
Too oft a sombre guise I wear;
Though on disheartening thoughts I brood
Too oft in silent solitude;—
Though oft dejectedly I bow,
Along my weary way,
God, my strong Helper, still be thou
My confidence and stay!

Within, temptation's struggling power
Unnerves me in its fiery hour:
Unskill'd with holy art to wield
Faith's pure impenetrable shield,
I tremble, lest th' infernal dart
Lodge its foul venom in my heart.
Yet Thou art with me in thy might,
O God, my Saviour, still:
Thy word shall arm me for the fight,
Thy strength my spirit fill.

Not for myself alone I weep;
I grieve, great Shepherd, for thy sheep.
I see fierce wolves thy fold invade,
False pastors offer treacherous aid;
On baneful herbs some love to feed,
Some from the fiery serpent bleed;
And am I left to watch alone,—
In helpless grief to stand?
No, thy poor shepherd thou wilt own,
And guide my feeble hand.

The riot of the carnal life,
The murd'rous blasphemies of strife,
Youth wandering on in headstrong lust,
Age cleaving fast to sordid dust,
A Saviour's laws proclaim'd in vain,
A Saviour's cross despised for gain,—
These make me sorrowfully gaze,
And falter on my way,
For fear of that terrific blaze
Of thy avenging day.

How can I stand and view unmoved
The wandering of the lambs I loved!
In thy pure fold they will not stay;
To ranker pastures still they stray;
With poison fever'd, spurn my voice,
And glory in their froward choice.
O thou good Shepherd, hear my prayer,
Thy scatter'd flock behold,
Pity their faults, and let thy care
Restore them to thy fold.

The spoiler's ruthless step I hear,
His impious menaces I fear;
My mother's name—he hates the sound—
"Down with it, even to the ground!"
Bold on thy ark he lays his hand,
And I, too heartless, scarce withstand:
I shrink beneath his boastful scorn
And whisper'd calumny:
But, if I be thy pastor sworn,
Rebuke him, Lord, for me.

Is schism no sin?—may upstart zeal
Usurp thy sacramental seal?
The apostolic hand (oh, shame!)
To kneel to that, be counted blame?
The more we call, the more they stray;
They scorn us, even when we pray:
Our sacred rites, unsought, unprized,
Far from thy courts they throng:
Behold us utterly despised—
O holy Lord, how long?

Before thy altar, Lord, I fall:
My God, thou know'st the hearts of all.
For filthy gain I never sought,
Content to serve thee, Lord, for nought.
My little flock I wish'd to feed,
Their love and confidence my meed;
Unheard, methinks, is my request;
They fly my guiding arm:
Afflict me thus, if thus 'tis best,
But guard them safe from harm.

Unworthy am I, Lord, I know,
To bear thy pastoral charge below,
A man of unclean lips to dare
To lead thy Church in praise or prayer:
Though fainting, let me not repine,
So that my loss be gain of thine
To thee I bend my suppliant knee,
Renouncing my own way;
Deal as thou pleasest, Lord, with me,
In this my trial-day!

Heard'st thou that voice? O faithless heart!
From thine own Saviour wilt thou start?
Lo, from the altar comes a sound!—
Rise, trembling coward, from the ground—
He calls thee—wherefore dost thou fear?
Gird up thy loins, and wake to hear:
"Go forth, my servant, in my might;
Be strong to do my will;
Take up thy cross, and seek the fight;—
Lo, I am with thee still!

"Look thou to me, and see my grace,
No foe shall stand before thy face;
Only be strong, high courage take,
I will not fail thee, nor forsake.
Leave selfish hope and selfish fear;
Remember me, thy Saviour dear;
I wept and fainted, toil'd and bled,
To save my sheep from wo;
Drink boldly of my cup, nor dread
To be like me below."

Ah! brutish have I been, I see,
To fear that I was far from thee!
Henceforth by thee I ever stand,—
Thou holdest me by my right hand:
Arm'd with thy power, what need I fear,
My hope in heaven, my counsel here?
No more dejectedly I bow—
I seek to run thy way!
Though flesh and heart may fail, 'tis thou
That art my strength and stay!

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From the (London) Christian Observer.

## CHRISTIAN VIGILANCE.

Watch *over your conduct*, and uncompromisingly put away from you all known and wilful sin. Put away from you the accursed thing. The spirit of supplication is also the spirit promised to convince the world of sin. It is the spirit of penitence and the spirit of holiness, no less than the spirit of prayer: and it will dwell as a spirit of grace and supplication in no bosom that harbors one known and wilful, habitual and unrepented sin. Christ hath no concord with Belial; nor God with mammon. The weakness of grace, the infirmities of nature, the surprisals of unexpected or powerful temptation, the wiles of an artful and vigilant adversary, may carry away the man, and yet prostrate him before a throne of grace; but allowed sin and communion with God in prayer, are, in their very nature, as incompatible as light and darkness, virtue and vice, happiness and misery. Your sin may be dear as a right eye, but you must pluck it out, and cast it from you. If honesty were to reduce you to poverty; if truth were to cover you with shame; if temperance and purity were to rob life of all its wonted zest and enjoyment, and principle were to endanger it, count the cost: balance, and seriously and practically decide that important question, "What shall it profit a man, if he gain the whole world and lose his own soul?" For you must uncompromisingly give up sin, or you must give up God and prayer: unless, indeed, you would learn that fatal secret which Satan teaches to the finally impenitent and reprobate, and of which we would solemnly warn you to beware—to sin without remorse, then pray without conviction. No. The first movement of spiritual prayer which the eye of God discerns in any soul, and which wins from him that testimony, "Behold, he prayeth;" the first sincere prayer, uttered or unexpressed, of any soul, is this, "Lord, what wilt thou have me to do?"

Under this head I would press especially a careful observance of the moral discipline and due regulation of the body; since we little know to what extent the grossness of a depraved body may impede the movements of the divine Spirit in the soul: perhaps, when carried to a certain degree, may render it as impossible that the Spirit could unite itself to that body, as to the body of one of the inferior animals: "For the temple of God is," and must be, "holy." We little know, too, how far a pampered body, inflamed with surfeiting and drunkenness, intemperance and excess, may not be a receptacle, "swept and garnished," prepared to attract and lodge those fiery darts of temptation to other and deeper sins which Satan can inject into the soul.

It is, we know, the veil of flesh which shuts out from us the spiritual world. And it is a very remarkable fact, that those two persons, Moses and Elias, who appeared in glory with our Lord on the mount of transfiguration—the body of one of whom was translated; of the other was buried by God himself, and never found, and which is spoken of in such mysterious language by St. Jude, "The devil contended for the body of Moses," that these two persons were types of our blessed Lord, in his mysterious and miraculous preparation for the tempter's assault: each of them also fasted forty days and forty nights.

But is there, it may be asked, a connection so intimate between body and mind? Will indeed the surrender of one to the enemy thus materially affect the state of the other *now?* Will it so affect it throughout eternity? Scripture affirms all this; and experience, so far as it can reach, attests its truth. It tells that much of man's moral discipline and moral perfection depends upon the body.

I believe that mind and body—for separate them I cannot—are but an instrument on which unseen fingers play; and that whether harmony or discord be elicited, depends, in a great degree, upon the tuning and temperament. That the body materially affects our mental and moral emotions, it were impossible to deny. Imagination, in all its proteus shapes and various colors, which is so principal an ingredient in man's happiness, is scarcely less a creature of the body than of the mind. Not to speak of the powerfully exhilarating effects on the imagination, as well as the animal spirits, of opium, and the nitrous oxide, every one has found that physical obstructions damp, not only the spirit of cheerfulness, but the spirit of prayer; while a timely medicine, a cheerful fire, a refreshing meal, a single glass of wine, will sometimes tune the animal spirits to concert with happy emotions, and raise memory to a platform of vision, whence it recovers, in review, a thousand felicitating emotions and recollections, all of which, as to the every day frame, had been long drunk into oblivion in the *lethe* of the stream of time. Often, in some particular mood, the mind runs back to infancy by a track of illuminated spots in the memory of the past; and at each step presses chords of feeling, all in harmony with that emotion from which it started; and, if permitted, would revel in a series of ecstatic feelings and remembrances, melancholy or joyous, pensive or exhilarating, of gilded hope or mellowed sadness, as the key-note of the mood has determined. How much of this is animal, how much is purely intellectual—if, indeed, such a thing there be in man—some higher intelligence which can fathom man's nature must tell. I would build no theory on this. I know that mind *is*, or *ought to be*, paramount; and I should despise my *nature*, or *myself*, if it were not so. But I would say, that we know not how intimate and inseparable may be the union of mind and body, and how far the happiness of the immortal man may depend upon a due regulation and discipline of even the lower part of our mortal compound.

In our present state, the connexion of body and soul is so intimate that even the shades of their blendure are imperceptible. All animal pain and pleasure, though resulting exclusively from impressions upon the body, are, as exclusively, affections of the mind: the body from which its spiritual tenant has been ejected cannot experience either. On the other hand, deep seated and irremediable anguish of mind can drink up the animal spirits, eat away the flesh, and induce various and incurable bodily distempers. The unexpected shock of terror, sorrow, or even joy, can not only expel from its throne reason, which alone can directly apprehend it; but can also, through *it*, act upon the body, with the power and velocity of the lightning flash, and in a moment stop the current of life.

We see, for our practical guidance, that gluttony stupifies the soul, and intoxication drowns it; that not only can a bullet through the heart or head utterly dislodge the spirit; but that even the derangement or obstruction of one small segment of the brain, on which segment, and on its peculiar properties, the anatomist will previously lecture, can, without attacking the seat of life, obliterate memory: that the derangement of another small segment can dethrone reason; that of another can extinguish all thought. And this derangement or obstruction may be produced as effectually by intemperance, and consequent disease, or as we sometimes see, by the remedy of disease, as by the sword of war, or by the surgeon's knife.

That the effects of this connection between mind and body may be carried forward into the future state, there would be every reasonable presumption, even though Scripture were silent upon the subject. Scripture declares, and daily observation proves, that our religious state depends in a great measure on the Christian discipline of the body, which is the principle vehicle of temptation; so that to keep the body under, and to bring it into subjection, is a necessary step in order to the bringing into captivity every thought to the obedience of Christ. Our dreaming thoughts, too, we know by experience, are scarcely less clouded and tainted by previous animal excesses, than by previous mental and moral obliquities. He that soweth to the flesh shall of the flesh reap corruption. What portion, then, of the happiness or misery of our eternal state may result from the honor or abuse of the body, God alone can tell; for he alone knoweth whereof we are made, and understandeth our thoughts long before. He alone who constructed the mechanism of the human frame, thus fearfully and wonderfully made, can discern the hidden springs of emotion, and their various tones and tendencies in the soul.

But even though revelation had been silent as to the necessary connexion between the abuse of the body and the eternal ruin of the soul—though God had not authoritatively pronounced, "If ye live after the flesh, ye shall die;" and that "he who soweth to the flesh, shall of the flesh reap corruption,"—surely reason itself would cry aloud, that to sin against our own body must necessarily affect our eternal destiny, even though no arbitrary enactments and legal guilt interposed. Consider the resurrection of Christ's body, and its union for eternity with the divine nature. Consider the resurrection of your own body, and its eternal reunion with your soul. Consider what high and holy things Scripture distinctly asserts of the dignity and importance of the human body—that its members are the members of Christ; that it is the temple of the living God; that the Spirit of God dwelleth in it; that we are members of Christ's body, of his flesh, and of his bones; intimately united to him, as the branches of the vine; as Eve to Adam, when, in the morning of creation, she became bone of his bone and flesh of his flesh. They surely, then, must contract, not merely an awful guilt, but also a soul-destroying disease, who have not only desecrated the temple of God, which he has pronounced to be holy, and of which he has declared, that he who defiles this temple of God, him will God destroy; but who have taken the members of Christ and made them the members of a harlot—prostituted them to the purposes of gluttony, drunkenness, and impurity.

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### HOFWYL INSTITUTION.

It will be recollected, that, a year or two since, we published, from the Annals of Education, sketches of the Hofwyl Institution. These sketches, it appears, have given rise to some misapprehensions, as to the nature of this institution. The Editor of the Annals, now in Europe, has received a communication from Fellenberg, who has charge of that institution, designed to correct the erroneous impressions alluded to; a translation of which is given below, from the September number of the "Annals" in anticipation. —*Christian Watchman.*

Sir,—The account you have given of my system of education, and of my establishments, in the "American Annals of Education," presents the most complete view which has yet appeared of my plans, and of the means which I employ for their accomplishment; and the numerous inquiries addressed to me in consequence, show me how extensively your work is circulated, in the old and new world. I venture, therefore, to request that you will allow me to have recourse to it, in order to avert a danger to which we are exposed by an opinion to which this account appears to have given rise.

It would seem that it has inspired the hope that we can accomplish miracles, and remedy the evils resulting from all the mistakes which are still committed in education, even in the most civilized nations. The increasing number of requests which are made to me to receive pupils who were spoiled even to the foundations of their character, and sometimes in their morals, long before the idea was conceived of sending them to Hofwyl, obliges me to protest publicly against applications of this nature. These institutions ought to be preserved as an *asylum*, destined to receive, and educate in the best manner, children who still resemble those of whom our Saviour said, "Of such is the kingdom of heaven;" and whom he deemed worthy of his blessing. Hofwyl should not be regarded as a *hospital*, for the cure of all those moral diseases which are the necessary results of the errors of the middle ages, propagated from generation to generation to the present day; or of those produced by the faults of modern civilization. The amalgamation of these faults with ancient errors only renders more dangerous the characteristic evils of institutions that persevere in those false principles which their predecessors have transmitted to succeeding ages, as a pious and inalienable legacy. It is desirable, therefore, to make it generally known that I have excluded from my establishments many youth corrupted in this unhappy manner; and that matured experience obliges me to refuse, with increasing precision, all pupils from foreign schools for whom application is made.

I have too often discovered that it is impossible for the pupils of institutions such as I have described, to comprehend, nay, *to avoid misapprehending* the philanthropic character of Hofwyl; after having been accustomed to consider as tyrants, or as upper servants of their parents, the instructers whom they ought to respect and love as their second fathers, or their best friends. Pupils of this character have become completely strangers to that filial piety toward their guardians which my establishments ought to preserve conscientiously, and to cultivate with the greatest care. They consider teachers and pupils as opposite parties with distinct interests; or at best, as rulers and subjects, the former seeking for power, and the latter having the right of resistance. They cannot understand our desire to act as parents who seek to direct and restrain their children, in order to improve their character, and secure their happiness. They attribute to the lowest or the most sordid motives all that is done to furnish an education truly Christian, and entirely disinterested,—an education liberally provided for in reference both to science and the arts. Pupils of this character often find their greatest pleasure in defeating all the efforts which are made for their improvement, instead of co-operating in them, and considering their own best interests as identified with the success of their teachers. In this manner the purest atmosphere becomes infected by the very individuals on whom its purity ought to exert the most salutary influences.

In too many cases, the children who are sent to us, appear to have learned more of religious forms and opinions than of the true spirit of the Gospel. They do not seem to imagine that religion has any thing to do with education. It appears strange to them that the Bible should be a subject of study in school; and some are even disposed to ridicule the idea of *lessons on the truths of religion*, and the duties it imposes. They are not sensible of any obligation to obey the precepts of our Saviour in the daily concerns of life, and in all their intercourse with their fellow-men, and especially in that which exists between teachers and pupils; and their consciences appear to be inaccessible to the representations which are made to them on this subject. They seem to understand only positive laws and arbitrary punishments; and if they have not openly transgressed such laws, they consider themselves innocent, however great the pain they may have caused to others, however serious the disorder they have introduced, in direct contravention of that great precept of Christ, "Do unto others as ye would that others should do unto you." They think very often that their educators have no concern with any thing but their external acts—that they have nothing to do with their character and feelings, however perverted they may be,—and consider it enough if they "break no rules."

Such pupils regard their comrades either as strangers, toward whom they have no duty of Christian kindness to fulfil, or as rivals that excite their jealousy, with the exception of those whom they endeavor to gain as friends, or rather as accomplices. They are, therefore, equally incapable of understanding that spirit of fraternal kindness and mutual aid which we endeavor to cultivate among them, as members of one family. The studies of those who are thus perverted, have become mere sources of torment to them—apparently in consequence of defective methods of instruction, and the arbitrary discipline by which they were enforced,—instead of being, as they should be, their greatest pleasure. Their comrades who are less perverted, appear to them only as spies, as traitors to their party, whom they think it necessary to restrain by threats if they are inaccessible to corruption.

Such pernicious perversions of mind and heart ought to be unknown here. Hofwyl ought to maintain the character imposed by its original design. Its atmosphere ought to be kept pure; and every individual should be excluded who cannot appreciate its character. It is only in this way that the object of all my efforts can be accomplished, in a course of action which is incomprehensible to those who are actuated by considerations purely mercantile, and are faithless in regard to all those virtues which give the only permanent value to human life.

We shall, therefore, receive at Hofwyl only those children for whose purity, and truth, and simplicity of character, we are furnished with the most satisfactory assurance, as well as for the co-operation of their parents in the accomplishment of our task. Every one that is brought to us without fulfilling these conditions, will be excluded from my institutions, without regard to the distance he has come; unless substantial reasons can be given for subjecting him to a trial (quarantine) sufficient to enable us to judge of the expediency of receiving him.*

You will oblige me very much, Sir, by inserting this statement, or something equivalent to it, in the "Annals," and by procuring its republication in the papers which have spoken of my establishment.

I am, Sir, with great esteem, most sincerely yours, Eman'l Fellenberg.

*Hofwyl, June* 13, 1536.

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*In 1819 numerous applications from German students (more than forty at one time) to attend the course of agriculture, which involved similar dangers, rendered it necessary to publish a simila rcaution, and to exclude all who had not received their preparatory education at Hofwyl.

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From the United Brethren's Missionary Intelligencer and Religious Miscellany.

### EXTRACT FROM THE DIARY OF NEW HERRNHUT.

On the 1st of October, Christian, the oldest native assistant in this mission, a son-in-law of the well known Cornelius, finished his course with joy. For many years it had been his earnest desire to depart and be with Christ. His funeral was attended by not a few persons of consideration resident in the town, who had long esteemed him for his upright Christian character, and were anxious to pay this last tribute of respect to his memory. In the discourse held previous to the interment of his remains, the peaceable spirit of our late brother, his simple trust in the Saviour, and his childlike resignation to the divine will, were set before the hearers for their imitation. Many a soul has been roused by his instrumentality from the sleep of sin, and induced to listen to the word of the cross. The leading feature of his character was a disposition to show love to every one, to do good, and to communicate. To the poor, he was always a kind friend, assisting them according to his ability, and frequently giving them a lodging in his house. If disputes arose between members of the congregation, he exerted himself faithfully, and often with success, to bring about a reconciliation. In short, he made it evident, at all times, that the object which lay nearest to his heart was the promotion of the general good, and the comfort of the missionaries. In his earlier years he had learned the trade of a carpenter, and followed it for some time with diligence and success, when the business had to be discontinued, and he was thereby thrown out of his situation. He then found employment as a shepherd—a kind of life which was by no means agreeable to him. One day, feeling much depressed in spirit, on account of the change in his circumstances, he had grace given him to cast his burden on the Lord, and earnestly to implore him that he would in future be his all in all. This prayer, as he himself often testified, was graciously heard and answered; and from that time his Saviour became the friend of his soul, and his comforter in all distress. The office of a native assistant he discharged with great faithfulness for a period of nearly fifty years. With advancing age, his sight began to fail him, and for several years before his decease he was almost totally blind—a severe trial of faith for one of so lively a disposition, which prompted him often to sigh for his release. Nevertheless, patience had her perfect work. He was enabled to display to the last the most exemplary resignation to the Lord's will, and to keep his eye of faith fixed on his Redeemer.

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From the British Magazine.

### M. LE MAITRE, ONE OF THE FATHERS OF JANSENISM.

M. Le Maitre (not, I believe, the same who was afterward called Saci, and also translated the Bible, but a relative,) was the ornament and oracle of the French bar. When he pleaded, (says the historian of the Port Royal,) the other courts of law, and even the lecture rooms, at Paris, were deserted. At the age of twenty-seven he had become a counsellor of state, and was in the highest favor at court, as well as in his own profession. His mother, a woman of great piety, dreaded the effect which so much popularity and distinction might produce upon a naturally ambitious mind. When Le Maitre was in his thirtieth year, and at the height of his reputation, it happened that Madame D'Audilly, the intimate friend of his mother, with whom she had taken refuge from the ill-treatment of her husband, became dangerously ill. She was visited by the Abbé de St. Cyran, who conversed with her upon religious subjects, and read by her side the prayers of the Church. At some of these interviews Le Maitre was present; and the truths of religion, enforced by so experienced a teacher as St. Cyran, and heightened in their effect by the striking circumstances under which they were presented, were speedily impressed with indelible force upon a mind naturally warm and imaginative. He withdrew from the death-bed, and formed, without delay, the resolution of quitting the world, and of dedicating the rest of his life in retirement to God.

The historian of the Port Royal has preserved the letter which Le Maitre wrote, upon forming this determination, to his father; and I am sure that I shall be excused in giving a translation of it.

"You have been (he writes) instrumental, under God, in placing me in the world; and I am too sensible of the respect due to a parent to lose one moment in acquainting you with the resolution which, by God's infinite mercy, I have formed, after three months' reflection, of quitting my profession, and withdrawing into retirement, where I may dedicate the remainder of my days to God. I have abstained, by the advice of my friends, from making known this resolution, until quite satisfied that it was no excitement of the moment, but a direction from above. Time, instead of weakening, has only confirmed the impression; and I am now satisfied that it comes from Him who is alone the master of our hearts, and changes them at his own pleasure.

"I quit the world at His bidding, as you would quit it if called by the same voice. I pretend to no special revelation or extraordinary vision. I am simply following the voice which speaks in the Gospel, urging me to repent of my sins. I am not exchanging the honors of one profession for those of another; reputation at court, for reputation in the Church. I do not desire the notoriety of retiring into a monastery; but I seek some private abode, where ambition can have no place, and wherein I may seek God in repentance and by prayer.

"I expect that my resolution will astonish you. Six months ago, I thought no more of such a step than you think of it at present. I came to the determination without the advice of any friend. A voice spoke, not to my ear, but to my heart.

"If the example of an eldest son quitting the world in his thirtieth year, with fortune smiling around him, with the favor of kings shining upon him, with the path of honor open to him—if an example such as this could move you, it would be to me a cause of greater joy than that which you felt on hearing of my birth. But this must be God's work. My words are of no avail, and I have ever shrunk from acting the preacher with you (*vous savez d'ailleurs que je n'ai jamais fait le predicateur avec vous.*) I will only say, what you doubtless, know better than myself,—that it is no mark of weakness to cultivate the Christian graces. One whom the world has never held weak or scrupulous, and who is still the same as ever, resolves to sacrifice the fair fame of an orator and a courtier, for the simple character of a servant of Christ."

This letter presents (I think) a fair specimen of the tone and spirit of Jansenism. Who can fail, upon reading or hearing it, to lament that any should carry out of the world a temper so fitted to amend it? Practical religion had not yet realized its perfect work,—the spirit of the hermit, in the midst of social intercourse and lawful occupation. The spirit of Jansenism is, by many degrees, the best which the Church of Rome has exhibited; but the reformed Catholic Church has come nearer still to the scriptural pattern, according to which activity in business may be combined with fervor of spirit.

"We need not bid, for cloistered cell,
Our neighbor or our work farewell;
Nor strive to wind ourselves too high
For sinful man beneath the sky.

The trivial round, the common task,
Would furnish all we ought to ask—
Room to deny ourselves: a road
To bring us, daily, nearer God."

Le Maitre retired into a private house, near the Abbey of Port Royal; and having once put his hand to the plough, did not turn back.

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From the Southern Religious Telegraph.

### STATE OF RELIGION IN GERMANY.

The Church is a part of the organization of the state. The ministry is a profession and a means of livelihood. Qualification for it is, a life not too irregular, and a regular and good education. There are hundreds of candidates for the ministry with no better views and qualifications than these. They are never asked a question, in their examinations, upon their own religious experience—they would resent such as an impertinence. It is affecting to see such a multitude of licentiates waiting for livings. One who had waited several years, told me that he had made his *twenty-first* application lately, twenty-four hours after the death of the old incumbent of a place, but was informed that *eighteen* applications had been made before him. The licentiates of Saxony say, "Such is our number, that with a *good* mortality among incumbents, and no increase on our part, it will be impossible for us all to get places in *twenty-five* years." What is the cause of such an overplus of ministerial candidates? The reason cannot be found in the abounding of devoted piety, but in the lack of it—in the fact that the ministerial profession is made, like other professions, simply a means of livelihood. There is in the Church as regular a system of promotion as in the army; and it is, I suppose, as unheard of that a man should refuse a higher place and a higher salary in the one as in the other. The pious, and those not so, all talk and act (I hope they do not feel) in the same way. There is no delicacy in speaking about the worth of a place—no feeling of impropriety at forsaking the lower for the higher situation. There may be a few mere exceptions to these remarks.

If a young man *seeks* the ministry for the sake of a livelihood. he will find this spirit encouraged and cherished by the whole arrangement of his ministerial work. Beside an allowance from the government and a certain proportion from the people as a salary, he gets *fees* for every special service he performs. From every one to whom he administers the Lord's supper he gets, at least, two cents and a half; for every baptism, visit to the sick, &c., a prescribed fee; for every funeral, according to the amount of service performed. He may, namely, only pray over the body at the grave, or read a service, or preach a sermon in the church, with the additional exercises at the grave—the fee is exactly in proportion to the labor. In proclaiming a birth or a death, or a marriage, he uses forms and titles of honor proportioned to the fee that has been sent him. Every child confirmed and admitted by him to the communion brings him his pay for his trouble. A minister settled near Konigsberg told me that *his* fee in this case was a *goose*; and that the Saturday before confirmation, every candidate for that holy rite appeared with a live goose under his arm; and that his last words of instruction and counsel were given amid the strugglings and squeakings of his future flock. He generally received in a year one hundred and fifty geese. A part of these he must of course dispose of, and so, turn trader.

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From the Southern Churchman.

### REV. CHRISTIAN IGNATIUS LATROBE.

This faithful Missionary, who was attached to the devoted band of the "United Brethren," died in May last, in the 79th year of his age. The London Missionary Register thus notices him:—

"The essential services, which, during half a century, he was enabled to render to the cause, as Secretary of the Society for the Furtherance of the Gospel, will for ever connect his name with the Missionary Annals of the Brethren's Church. His whole soul was devoted to this great work; and all his endowments, both natural and acquired, with all the influence which he possessed among a widely extended circle of friends and acquaintances, were unreservedly applied to advance its progress. The subject continually occupied his mind, and formed a prominent topic in his conversation, during his retirement and closing illness: indeed, he declared that it engaged his thoughts more deeply, and called forth his intercessions at the throne of grace more powerfully, at this period, than it had ever done before; and it is remarkable, that the last observation which he made to his eldest son, was on a topic connected with our Missions, after he had already taken a farewell of him; which was not a little exciting to them both, and to the whole assembled family.

"He was born at Fulneck, February 12, 1758—was sent to Germany, in the year 1771, for education in the Academy and College of our Church in that country—and, returning to London in 1784, was, three years afterward, appointed Secretary for the Furtherance of the Gospel; an office which he held till 1834, when his increasing infirmities led him to retire to the bosom of that congregation where he was favored to lay aside his weary tabernacle, and enter into his Master's joy.

"Mr. Latrobe was highly esteemed in a large circle of friends among the members of the Established Church, and cherished in many a warm interest in the Brethren's Missions."

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PROTESTANT EPISCOPAL PRESS, PRINT.